BOSTON UNIVERSITY

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Thesis

THE PROPHETIC INFLUENCE IN THE PSALTER

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THE PROPHETIC INFLUENCE IN THE PSALTER

It is generally considered that the psalmists were not great pioneers of religious thought and that they drank deeply from the wells that the prophets had dug but so far as we have discovered no one has attempted to trace definitely the prophetic influence in the Psalter. It is the purpose of this study to present in considerable detail the profound effect of the work of the Prophets upon the content and inspiration of the Psalms.

In attempting a study such as this certain difficulties are involved. The dates of the prophetic writings have been established with reasonable certainty and the dates of the most important writings are quite generally agreed upon. It will be sufficient in this connection to give the general periods in which the various prophetic writings fall. We are well aware of the fact that there are many individual chapters in the prophets whose dates are very uncertain but we shall not make any attempt to decide such controversial questions as they are not essential to our thesis in the main. It will be noted

that the periods which are given for the Prophets correspond to the periods in which the Psalms are placed a little later in the thesis.

Approximate dates of the prophetic writings:[2]

I. Pre-exilic period. (c.760-586 B.C.).

Amos (Am.)

Hosea (Hos.)

Isaiah 1-23,28-39. (Is.)

Micah (Mic.)

Zephaniah (Zeph.)

Habbakuk (Hab.)

Nahum (Nah.)

Jeremiah(Jer.)

II. Exilic period (c.586-538 B.C.)

Ezekiel (Ez.)

Isaiah 40-55 (Is.)[1]

III. Early post-exilic period (c.538-400 B.C.).

Haggai (Hag.)

Zechariah 1-8 (Zech.)

Malachi (Mal.)

Isaiah 56-66 (Is.)[1]

Obadiah (Ob.)

Joel (Jo.)

IV. Middle post-exilic period (c.400-275 B.C.).

Zechariah 9-14 (Zech.)

Isaiah 24-27 (Is.)[1]

1. For the sake of convenience Deutero- and Trito-Isaiah and Isaiah 24-27 are indicated throughout as simply Is.40-55, Is.56-66, Is.24-27. The reference to the chapter indicates to which it belongs.
2. Daniel is omitted because written too late to appreciably influence the Psalter.

In order to be sure that a passage in the Psalms shows dependence on the Prophets we must know the approximate date of both but the dates of the Psalms are almost as uncertain as the dates of the Prophets are sure. Critical opinion varies widely and even when it is possible to decide upon the probable date of a Psalm the problem of glosses and additions is still to be reckoned with. With such a scholar as C.A.Briggs that problem is very extensive. But such minute details must necessarily be left out of our consideration. In side of approximate dates a principle will be our best guide. There is preponderant evidence that the Prophets were religious pioneers, among the world's greatest. There is corresponding evidence that the psalmists were not. Hence where there is some uncertainty as to priority and originality we may reasonably assume that the Prophets are prior to and more original than the Psalms. It may be, and no doubt some times is true, that common tradition is reflected in both the Prophets and the Psalms. But even so the Prophets often took a common idea and reinterpreted it and filled it with new life and vitality and thus it became an inspiration for the psalmist. We belive that a striking example of that is the idea of the loving kindness and mercy of Jehovah. We do not believe that that idea was original with the Prophets for it is found as early as the redactor of the J document (Ex.34:6) but the Prophets greatly enlarged it and enriched it so that the idea forms one of the chief inspirations of the Psalter and pervades it from beginning to end. Throughout this study we shall assume it to be understood, unless otherwise stated, that we believe the Psalms quoted or cited to be dependent upon the Prophets to which

they are related.

Before undertaking the main proposition of this thesis it will be necessary to attempt an approximate chronological arrangement of the Psalms. No attempt will be made to pattern after the work of the "Four Friends" but the Psalms will be placed in chronological periods only. The titles to the Psalms are wholly unreliable in this undertaking. We must be guided by the following principles:[1]

1. The historical allusions in the Psalm itself.

2. The literary style and actual words used. This principle can be applied only by one who is technically trained and hence we must follow the opinions of others in this regard.

3. The relation of the Psalm to other sections of literature the dates of which we know. This involves the question of priority mentioned above.

4. The character of its religious ideas.

It can be readily seen that the application of all of these principles is highly precarious and fraught with many possibilities for differences of opinion but the attempt is necessary and will be serviceable.

Following this chronological study of the Psalms we shall attempt to show that the Psalms are intimately and extensively dependent upon the Prophets for their content and inspiration. This will be done by a direct comparison of Psalms with prophetic writings. There will of necessity be some overlapping because the same passage often contains more than one idea or concept.

1. Given by E.A.Leslie in class.

All of the references and quotations given in this study will be taken from the American Standard Version.

Any attempt at even an approximate dating of the Psalms is precarious because the data are so uncertain and the opinions of scholars are so widely variant. Although the Psalms were not compiled until after the exile there are several considerations which indicate that some, at least, of the Psalms may date from pre-exilic times. In the first place there are traces of early songs to be found in the pre-exilic records of the Old Testament. There is the song of Miriam (Ex.15:21) in the E document which probably dates from the time of Moses (i.e.1200B.C.). The Song of Deborah in Judges 5 dates from about 1150 B.C. This is a triumphant song of victory very much in the style of a Psalm. There are also songs of various kinds in II.Sam.23:1-7; I.Sam.2:1-10;Nu.21:17,18,27-30. The presence of these songs in the early records of the Hebrews indicates that songs and hymns were not unknown even before the time of David. In the second place there is some evidence to support the traditional contention that David was himself a singer and psalm writer. In I.Sam.16:23 there is an authentic reference which indicates that David was skillful on the harp. If the reference in Amos 6:5 is authentic it gives another interesting sidelight on David's ability as a musician. In addition to these references there are two bits of secular poetry from David: II.Sam. 1:19-27 and II.Sam.3:33,34. These do not prove that David wrote any psalms but they do show the possibility of psalms coming from an early period. In the third place there are indications in the pre-exilic prophetic writings that psalmody was current and used in connection with the religious services and other occasions. Hosea 6:1-3; Amos 5:2,3; Jeremiah 14:7-9; 16:19-20 and 17:7-8 are poetic

sections of definite psalmic character. Gressmann interprets Amos 6:4ff as referring to the sacred songs which accompanied the sacrificial worship.[1] He believes that psalmody was as old as sacrificial worship. Furthermore, the reference in I_s.30:29 indicates that Psalms were used in connection with the celebration of the feasts in the temple at Jerusalem. These considerations justify us in concluding that there may be Psalms still extant in our Psalter which date from the pre-exilic period. If there were such early psalms it is natural to suppose that a few of them, at least, survived.[2]

In harmony with the purpose of this thesis we shall endeavor to place the Psalms of the Hebrew Psalter in four main periods and three sub-periods, namely:

I. Pre-prophetic period (prior to c.760 B.C.)

II. Pre-exilic prophetic period (c.760-586 B.C.).

III. Exilic period (c.586-538 B.C.).

IV. Post-exilic period (c.538-150 B.C.).

a. Early post-exilic period (c.538-400B.C.).

b. Middle post-exilic period (c.400-275 B.C.).

c. Late post-exilic period (c.275-150 B.C.).

As these periods are rather arbitrary some allowance must be made for certain flexibility in the periods chosen for different Psalms. No attempt will be made to state the reason or reasons for placing each particular Psalm in a certain period but general principles will be given for each period which may serve as indications why the Psalms are so placed. Insofar as possible a number of scholars in substantial agreement with the position chosen will be indicated.

1. D.C.Simpson, "The Psalmists" p.8.
2. Indebted for considerable of this argument to E.A.Leslie's treatment of Pss.1-72 in the forthcoming Abingdon Commentary.

Dissenting opinions will also be sent down to some extent, indicating an earlier or later date. Where there is doubt as to the exact position of an authority cited the uncertainty will be indicated by a (?) after the name. Last names only will be given. The works from which the opinions have been taken, with the exception of a few cases in which one writer gives the opinion of another, will be found listed in the bibliography under the name of the scholar.

I. Pre-prophetic period (prior to c.760 B.C.).

Reasons for placing psalms in this period:

1. Elements of style point to an early date.

2. Nothing that necessitates a later date.

3. References to the temple admissible.

4. Historical allusions.

Ps. 3 So Driver(later?), Ewald, Briggs(later?), Kirkpatrick, Davison, Leslie(later?), Koenig, Baethgen, Sellin, Four Friends.

Ps.18 So Driver, Ewald, Sellin, Four Friends, Creelman, Briggs, Kirkpatrick, Davison, Koenig, Bennett, Baethgen, Schultz, Leslie. (some except certain verses as glosses).

Ps.19:1-6. So Ewald, Davison, Sellin, Four Friends, Leslie. Exilic--Briggs.

Ps.29. So Ewald, Sellin, Leslie, Koenig, Four Friends. Post-exilic--Briggs.

II. Pre-exilic prophetic period (c.760-586 B.C.)

Reasons for placing psalms in this period:

1. Allusions to the king.

2. Historical and prophetic allusions that fit this period better than the earlier one.

3. Allusions to the temple.

4. Jehovah represented as a warlike God.

5. Language and style.

Ps.2. So Driver(earlier?),McFadyen(?),Briggs,Leslie,Bewer(earlier?), Sellin(earlier?). Earlier--Kirkpatrick,Davison,Four Friends.

Ps. 20. So Driver(?),McFadyen(?),Briggs,Bewer(?),Sellin(?),Leslie, Earlier--Kirkpatrick,Davison,Four Friends.

Ps.21. So McFadyen(?),Briggs,Bewer,Leslie,Driver(?). Earlier--Kirkpatrick,Davison,Four Friends.

Ps.24:7-10. So Leslie,Sellin(earlier?). Earlier--Briggs,Kirkpatrick, Davison,Ewald,Four Friends.

Ps.27. So Driver(?),Briggs,Leslie(?). Earlier--Kirkpatrick,Davison(?), Four Friends.

Ps.28. So Driver,Briggs,Leslie,Four Friends. Earlier--Kirkpatrick.

Pss.42,43. So Briggs,Kirkpatrick,Davison,Leslie. Later--Bewer,Sellin, Four Friends.

Ps.45. So Driver,McFadyen,Davison,Leslie. Earlier--Briggs,Kirkpatrick, Four Friends.

Ps.52. So Briggs,Kirkpatrick,Davison,Four Friends.

Ps.61. So Bewer,Sellin,Briggs,Four Friends,Davison(?),Leslie. Earlier--Kirkpatrick(?).

Ps.72. So Driver,Kirkpatrick,Briggs,Davison,Leslie,Four Friends.

Ps.101. So Driver,Sellin(?). Earlier--Ewald,Kirkpatrick,Four Friends. Post-exilic--Briggs,Davies(?).

Ps.110. So Driver,Briggs,Sellin. Earlier--Kirkpatrick,Four Friends. Late-post-exilic--Davies,Bewer.

III. Exilic period (c.586-538 B.C.).

Reasons for placing psalms in this period:

1. Reflect the experiences of the exile.

2. Certain spirit of universalism.

Ps.60. So Leslie. Later--Four Friends, Bewer. Pre-exilic--Ewald(?), Sellin(?), Briggs, Kirkpatrick, Davison.

Ps.63. So Briggs. Earlier--Driver, Sellin, Kirkpatrick(?), Davison, Four Friends, Leslie.

Ps.75. So Briggs, Driver(?). Pre-exilic--Kirkpatrick, Four Friends.

Ps.76. So Briggs. Pre-exilic--Driver(?), Kirkpatrick, Four Friends.

Ps.77. So Briggs, Kirkpatrick, Four Friends. Later--Driver.

Ps.80. So Briggs, Kirkpatrick, Sellin(?). Later--Four Friends, Driver. Earlier--Davies.

Ps.82. So Briggs, Four Friends, Driver(?).

Ps.84. So Driver(earlier?), McCurdy, Sellin(?), Four Friends. Later--Davies. Earlier--Briggs, Kirkpatrick.

Ps.88. So Driver(earlier?), Briggs. Pre-exilic--Four Friends.

Ps.90. So Briggs, Krikpatrick. Later--Bewer. Pre-exilic--Driver, Davies, Four Friends.

Ps.102. So Driver, Kirkpatrick, McCurdy, Sellin(?), Four Friends. Later--Briggs, Davies.

Ps.137. So Leslie, McCurdy, Sellin(?), Briggs. Later--Driver, McFadyen, Kirkpatrick, Bewer, Davies, Four Friends.

IV. Post-exilic period (c.538-150 B.C.).

a. Early post-exilic period (c.538-400 B.C.).

Reasons for placing psalms in this period:

1. Reflects the troublesome times of the restoration period.

2. Prophetic affinities.

3. Indications of internal strife.

4. Dependence on the P document.

5. Indications of a degenerate priesthood.

6. Reflects the peaceful times of the latter part of this period.

7. Language and style.

8. Influence of Persian ethics.

Ps.4. So Briggs,Leslie, Pre-exilic--Kirkpatrick,Davison,Koenig, Baethgen,Ewald,4 Friends.

Ps.5. So Driver(?),Briggs,Leslie. Pre-exilic--Kirkpatrick,Davison, 4 Friends.

Ps.6. So Briggs(?),Leslie. Pre-exilic--Davison,Koenig,4 Friends.

Ps.11. So Briggs,Leslie,Driver(?). Pre-exilic--Ewald,Kirkpatrick, Davison,Koenig,4 Friends.

Ps.12. So Briggs,Leslie. Pre-exilic--Davison,4 Friends.

Pss.14,53. So Briggs,Leslie,Driver(?). Pre-exilic--Davison. Exilic--4 Friends.

Ps.15. So Briggs,Leslie,Bewer(?),Driver(?). Pre-exilic--Ewald,Sellin, Kirkpatrick,Davison,Koenig,4 Friends.

Ps.16. So Briggs,Leslie,Davison. Pre-exilic--Kirkpatrick. Exilic-- 4 Friends.

Ps.17. So Briggs,Leslie,Davison(?). Pre-exilic--Kirkpatrick. Exilic--4 Friends.

Ps.19:7-14. So McFadyen,Driver,Davison,Leslie. Later,-Briggs, Pre-exilic--4 Friends.

Ps.22. So Driver(?),Briggs,Leslie. Exilic--Kirkpatrick(?),McCurdy,

Davison(?),4 Friends.

Ps.23. So Leslie, Pre-exilic--Briggs,Kirkpatrick,Davison,Sellin, 4 Friends.

Ps.24:1-6. So Briggs(later?),Bewer(?),Driver(?). Pre-exilic--Kirkpatrick,Davison,Leslie,Sellin,4 Friends.

Ps.25. So Briggs,Driver(?),Leslie(?). Exilic--Davison(?),4 Friends.

Ps.26. So Briggs,Driver(?),Leslie(?). Pre-exilic--Davison(?), 4 Friends.

Ps.35. So Briggs,Driver(?),Leslie. Exilic--4 Friends. Pre-exilic--Kirkpatrick,Davison.

Ps.36. So Leslie,Briggs(v.2-5 earlier?). Pre-exilic--Davison,4 Friends.

Ps.39. So Briggs,Leslie(later?). Pre-exilic--4 Friends.

Pss.40:13-17;70. So Briggs,Leslie. Exilic--4 Friends. Pre-exilic--Kirkpatrick,Sellin.

Ps.41. So Briggs,Leslie(?). Pre-exilic--Kirkpatrick,Davison,4 Friends.

Ps.46. So Leslie,Sellin(?). Pre-exilic--Driver(?),Creelman,Kirkpatrick, Briggs,Davison,4 Friends.

Ps.47. So Driver,Briggs,Sellin,Leslie,4 Friends. Pre-exilic--Creelman(?),Kirkpatrick,Davison.

Ps.50. So Briggs(later?),Bewer(?),Leslie. Pre-exilic--Kirkpatrick, Davison,Sellin,4 Friends.

Ps.51. So Driver(earlier?),Briggs,Kirkpatrick(?),Davison(?),Bewer(?), Leslie. Exilic--McCurdy,4 Friends.

Ps.53. Same as 14 (see above).

Ps.55. So Briggs,Leslie. Pre-exilic--4 Friends,Driver(?).

Ps.56. So Leslie. Pre-exilic--Briggs,Kirkpatrick,4 Friends.

Ps.57. So Briggs,Leslie. Pre-exilic--Kirkpatrick,Davison(?),4 Friends.

Ps.59. So Briggs,Leslie. Pre-exilic--Kirkpatrick,Davison,4 Friends.

Ps.62. So Leslie. Pre-exilic--Briggs,Kirkpatrick,4 Friends.

Ps.64. So Briggs,Davison,Leslie(later?). Pre-exilic--4 Friends.

Ps.65. So Briggs,Leslie,Driver(?). Pre-exilic--Kirkpatrick,Davison, 4 Friends.

Ps.66. So Briggs,Leslie,4 Friends(v.1-11),Driver(earlier?), Pre-exilic--Kirkpatrick,Davison,4 Friends(v.12-18).

Ps.67. So Briggs,Leslie,4 Friends,Driver. Pre-exilic--Kirkpatrick.

Ps.69. So Briggs,Leslie,Driver. Exilic--McCurdy,4 Friends. Pre-exilic--Kirkpatrick,Davison.

Ps.70. Same as 40:13-17 (see above).

Ps.71. So Leslie,Davison. Later--Briggs, Exilic--Kirkpatrick(?), 4 Friends,McCurdy.

Ps.78. So Briggs,Davies(?),4 Friends. Pre-exilic--Kirkpatrick.

Ps.85. So Driver,Briggs,Kirkpatrick,Bewer,Sellin(?),4 Friends.

Ps.86. So Driver(?),Briggs(?),Kirkpatrick(?),Davies(?). Later-- 4 Friends.

Ps.87. So Driver(?),Kirkpatrick,4 Friends. Later--Davies. Pre-exilic--Briggs.

Ps.89. So Driver(?),McFadyen(?),Briggs(?),Davies,Sellin(?),4 Friends. Exilic--Kirkpatrick. Pre-exilic--Bewer.

Ps.91. So Davies,4 Friends. Later--Briggs. Exilic--Kirkpatrick. Pre-exilic--Driver.

Ps.92. So Driver(?),Kirkpatrick,Davies,4 Friends. Later--Briggs.

Ps.93. So Driver,McFadyen,Briggs,Kirkpatrick,Davies,Bewer(?),Sellin(?), 4 Friends,Leslie.

Ps.95. So Driver(?),McFadyen,Kirkpatrick ,Davies,Sellin(?),4 Friends.

Later--Briggs.

Ps.96. So Driver,McFadyen,Kirkpatrick,Davies,Sellin(?),4 Friends.

Ps.97. So Driver,McFadyen,Kirkpatrick,Davies,Sellin(?),4 Friends.

Ps.98. So Driver,McFadyen,Kirkpatrick,Davies,Sellin(?),4 Friends.

Ps.99. So Driver,McFadyen,Kirkpatrick,Davies,Sellin(?),4 Friends.

Ps.100. So Driver,McFadyen,Kirkpatrick,Davies,Sellin(?),4 Friends.

Ps.109. So Driver(?),Briggs(v.6-15 Macc.),Kirkpatrick(?),Davies(?). Exilic--4 Friends.

Ps.115. So Driver(?),Briggs(?),Kirkpatrick,Davies,4 Friends.

Ps.118. So Driver(?),Kirkpatrick,Sellin(?),4 Friends. Later--Briggs,Davies.

Ps.121. So Driver(?),Stevens. Later--Briggs. Exilic--4 Friends.

Ps.122. So Driver(?),Stevens,Eiselen(?),Kirkpatrick,4 Friends. Later--Briggs,Davies.

Ps.123. So Driver(?),Stevens,Bewer,Kirkpatrick. Later--Briggs. Exilic--4 Friends.

Ps.124. So Driver(?),Stevens,Kirkpatrick,4 Friends. Later--Briggs.

Ps.125. So Driver(?),Stevens,Kirkpatrick,4 Friends. Later--Briggs.

Ps.126. So Driver(?),Stevens,Kirkpatrick,4 Friends,Bewer,McFadyen, Sellin(?). Later--Briggs. Exilic--McCurdy.

Ps.127. So Driver(?),Stevens,Kirkpatrick,4 Friends. Later--Briggs.

Ps.128. So Driver(?),Stevens,Kirkpatrick,4 Friends. Later--Briggs.

Ps.129. So Driver(?),Stevens,Kirkpatrick,4 Friends. Later--Briggs.

Ps.130. So Driver(?),Stevens,Kirkpatrick,Davies. Exilic--4 Friends. Later--Briggs.

Ps.131. So Driver(?),Stevens,Kirkpatrick. Exilic--4 Friends. Later--Briggs.

Ps.132. So Driver(?),Stevens,Kirkpatrick,Davies,4 Friends. Later--Briggs. Pre-exilic--Sellin.

Ps.133. So Driver(?),Stevens,Kirkpatrick,Davies(?),4 Friends. Later--Briggs.

Ps.134. So Driver(?),Stevens,Kirkpatrick,4 Friends, Later--Briggs.

Ps.138. So Driver(?),Briggs,Kirkpatrick,4 Friends,Leslie(?). Later--Davies.

Ps.140. So Driver(?),Briggs,Kirkpatrick,Davies,Leslie(?). Pre-exilic--4 Friends.

Ps.141. So Driver(?),Briggs,Kirkpatrick,Davies,Bewer(?). Pre-exilic--4 Friends.

Ps.142. So Driver(?),Kirkpatrick,Davies. Exilic--Briggs. Pre-exilic--4 Friends.

Ps.143. So Driver(?),Kirkpatrick,Davies,Briggs,4 Friends.

Ps.144. So Driver(?),Kirkpatrick(?),Davies(later?),Briggs,4 Friends (later?).

IV.b. Middle post-exilic period (c.400-275 B.C.).

Reasons for placing psalms in this period:

1. Didactic character.
2. Celebration of the Law.
3. Late prophetic ideas.
4. Dependence upon the P document.
5. Indication of tense party strife.

Ps.1. So McFadyen,Driver(?),Briggs,Leslie. Pre-exilic--Davison, Kirkpatrick,4 Friends.

Ps.7. So Leslie,Briggs(original ps.pre-exilic--so Kirkpatrick,

Davison,Koenig,4 Friends,Ewald,Sellin).

Ps.8. So Driver(?),Briggs,Leslie(?). Pre-exilic--Ewald,Sellin, 4 Friends,Kirkpatrick,Davison,Koenig.

Pss.9,10. So Driver(?),Leslie,Briggs(earlier?). Pre-exilic--Kirkpatrick,Davison,4 Friends.

Ps.13. So Leslie, Pre-exilic--Briggs,Kirkpatrick,Davison,4 Friends.

Ps.30. So Briggs,Leslie. Pre-exilic--Kirkpatrick(?),Davison(?), Koenig,4 Friends.

Ps.31. So Leslie,Briggs(earlier?). Pre-exilic--Kirkpatrick,Davison, 4 Friends.

Ps.32. So Briggs,Leslie(later?). Pre-exilic--Ewald,Sellin,4 Friends, Kirkpatrick,Koenig,Davison(?).

Ps.34. So Briggs,Leslie,Driver(?). Exilic--4 Friends.

Ps.38. So Leslie,Driver(?),Briggs(earlier?), Exilic--4 Friends. Pre-exilic--Davison(?).

Ps.40:1-12. So Leslie, Earlier--Briggs. Exilic--4 Friends. Pre-exilic--Kirkpatrick(?),Sellin.

Ps.48. So Briggs,Leslie, Pre-exilic--Kirkpatrick,Davison,4 Friends, Creelman.

Ps.49. So Briggs,Leslie,Sellin(?). Exilic--4 Friends. Pre-exilic--Kirkpatrick,Davison.

Ps.54. So Leslie. Pre-exilic--Briggs,4 Friends.

Ps.58. So Leslie. Pre-exilic--Briggs,Kirkpatrick,Davison,4 Friends.

Ps.68. So Briggs,Driver(earlier?),Leslie. Earlier--Davison,4 Friends, Kirkpatrick.

Ps.73. so Briggs,Davies(?),Leslie. Exilic--4 Friends.

Ps.81. So Driver(?),Briggs. Earlier--4 Friends. Pre-exilic--Kirkpatrick,Davies.

Ps.94. So Driver(?),Briggs(later?),Kirkpatrick(?),Sellin(?).
Exilic--4 Friends.

Ps.103. So Briggs(later?),Sellin(?),4 Friends,Leslie(?),Driver(?).
Earlier--Kirkpatrick.

Ps.104. So Briggs,Sellin(?),4 Friends,Davies(?),Driver(?).
Earlier--Kirkpatrick.

Ps.105. So Briggs,Kirkpatrick(?),Davies,Sellin(?),4 Friends,Driver(?).

Ps.106. So Briggs,Kirkpatrick(?),Davies,Sellin(?),4 Friends,Driver(?).

Ps.107. So Briggs,Kirkpatrick(?),Davies(?),Sellin(?),4 Friends, Driver(?)

Ps.108. So 4 Friends. Composite of 57:7-11(see period IV.a.) and
60:5-12 (see period III.).

Ps.111. So Driver(?),Briggs,Kirkpatrick(?),Davies(?),Sellin(?),
4 Friends.

Ps.112. So Driver(?),Briggs,Kirkpatrick(?),Davies(?),Sellin(?),
4 Friends.

Ps.113. So Driver(?),Briggs,Kirkpatrick(?),Sellin(?),4 Friends.
Earlier--Davies.

Ps.114. So Driver(?),Briggs,4 Friends. Earlier--Davies,Kirkpatrick.

Ps.116. So Driver(?),Briggs,Kirkpatrick(?),Davies(?). Earlier--
4 Friends.

Ps.117. So Driver(?),Briggs(?),Kirkpatrick(?),Davies(later?),Sellin(?),
4 Friends.

Ps.120. So Driver(?),Briggs,Kirkpatrick(?), Earlier--Davies,Stevens.
Exilic--4 Friends.

Ps.145. So Driver(?),Briggs,4 Friends. Later--Davies. Earlier--
Kirkpatrick.

IV.c. Late post-exilic period (c.275-150 B.C.).

Reasons for placing psalms in this period:

1. Influence of other late writings.
2. Note of late universalism.
3. Character of wisdom literature.
4. Citations in other literature.

Ps.33. So Briggs,Leslie,Driver(?),Davison(?),4 Friends.

Ps.37. So Leslie. Earlier--Briggs,Driver(?). Pre-exilic--Davison, 4 Friends.

Ps.44. So McFadyen,Eiselen,Bewer,Leslie. Earlier--Briggs,Sellin, 4 Friends. Pre-exilic--Kirkpatrick,Davison.

Ps.74. So Driver,Davies,McFadyen,Eiselen,Bewer. Earlier--Sellin, 4 Friends. Exilic--Kirkpatrick,Briggs.

Ps.79. So Driver(?),MaFadyen,Eiselen,Bewer,Davies(?). Earlier--Sellin,Kirkpatrick,4 Friends,Briggs.

Ps.83. So Driver,McFadyen,Eiselen,Bewer. Earlier--Briggs,Sellin, 4 Friends,Kirkpatrick.

Ps.119. So Driver(?),Briggs,Kirkpatrick,Davies. Earlier--McFadyen, 4 Friends.

Ps.135. So Briggs,Driver(?),Davies,Sellin(?). Earlier--4 Friends, Kirkpatrick(?).

Ps.136. So Driver(?),Davies,Sellin(?). Earlier--4 Friends.

Ps.139. So Driver(?),McFadyen(?),Briggs,Davies,Bewer(?),Leslie. Earlier--4 Friends.

Ps.146. So Driver(?),Briggs,Davies,Sellin(?). Earlier--4 Friends(?), Kirkpatrick(?).

Ps.147. So Driver(?),Briggs,Davies,Sellin(?). Earlier--4 Friends(?), Kirkpatrick(?).

Ps.148. So Driver(?),Briggs,Davies,Sellin(?),Bewer(?). Earlier--4 Friends(?),Kirkpatrick(?).

Ps.149. So Driver(?),Briggs,Davies,Sellin(?).Earlier--4 Friends(?), Kirkpatrick(?).

Ps.150. So Driver(?),Davies,Sellin(?). Earlier--4 Friends(?).

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INDEX TO THE CHRONOLOGICAL PERIODS OF THE PSALMS.

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As we come to a study of the affinity of the Psalms with the Prophets it is well to bear in mind that in the very nature of the case this cannot be a dogmatic study. We cannot prove with mathematical certainty that the Psalms are dependent upon the prophetic writings. All that we can do is to present the evidence that to us conclusively demonstrates our thesis and allow the reader to draw his own conclusions pro or con.

The first problem that confronts us is the elements in the psalmists' idea of God that show affinity with the Prophets. It is Jehovah, says the psalmist "Who stretchest out the heavens like a curtain" (Ps.104:2b.). This is identical with Isaiah's idea that Jehovah "stretcheth out the heavens as a curtain,and spreadeth them out as a tent to dwell in"(Is.40:22). When the psalmist writes "Let us kneel before Jehovah our Maker"(Ps.95:6b) we are reminded of where Isaiah says that "In that day shall man look unto their Maker"(Is.17:7. cf.Hos.8:14). We do not maintain that the idea that Jehovah is a God of creation is an original prophetic idea and that the psalmists are dependent upon them in that connection but the ways in which the ideas are expressed are so similar as to indicate a prophetic source for the content and inspiration.[1]

Another conception which is probably a part of the common tradition of the Israelitish religion is that of the power and greatness of Jehovah. If the passages are not later glosses, the idea of the power of God is to be found in the preprophetic psalms 3, 18 and 29. It may even be that the prophets gleaned

1. cf.also Ps.33:15 with Zech.12:1; Ps.96:5b;102:25 with Is.42:5; Ps.104:20a with Is.45:7.

some ideas from the early Psalms (cf.Ps.18:7 with Is.13:13; Ps.29:5 with Is.2:13). But there are other and later Psalms which show a close resemblance to prophetic writings. Jeremiah asserts of Jehovah that "at his wrath the earth trembleth"(Jer.10:10). It may easily be that the psalmist has Jeremiah in mind when he writes:

> The voice of thy thunder was in the whirlwind;
> The lightnings lightened the world:
> The earth trembled and shook. (Ps.77:18.cf.Ps.68:8a)

The greatness of Jehovah expressed in Isaiah 12:6 and 40:28 finds an echo in Psalm 145:3--

> Great is Jehovah, and greatly to be praised;
> And his greatness is unsearchable. (cf.Pss.95:3;135:5;147:5a)

There are also a number of other places in which the power of Jehovah finds corresponding expression.[1]

One of the striking ideas of Ezekiel is the jealousy of Jehovah: "For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel"(Ez.38:19. cf.Ez.36:5;39:25). And this is reflected in Psalm 78:58--

> For they provoked him to anger with their high places,
> And moved him to jealousy with their graven images.

The thoughts of Jehovah, says Isaiah, are high and his understanding is infinite: "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."(Is.55:8,9) "The everlasting God, Jehovah, the creator of the ends of the earth, fainteth not, neither

1. cf.Ps.24:8 with Jer.32:18;Ps.74:12ff. with Is.51:9; Ps.77:16-18 with Hab.3:8,10;Ps.77:19 with Is.51:10,Hab.3:15;Ps.132:2b with Is.49:26; 60:16.
cf.also Ps.99:2 with Is.12:6.

is weary; there is no searching of his understanding."(Is.40:28) In his wisdom he has established the world: "He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens."(Jer. 10:12. cf.Jer.51:15) We feel that we are moving in the same realm of ideas when we read in the Psalms--

> Many,O Jehovah my God, are the wonderful works which thou hast done,
> And thy thoughts which are to usward:
> They cannot be set in order unto thee;
> If I would declare and speak of them,
> They are more than can be numbered. (Ps.40:5)
>
> Great is our Lord, and mighty in power;
> His understanding is infinite. (Ps.147:5)
>
> O Jehovah how manifold are thy works!
> In wisdom hast thou made them all. (Ps.104:24ab)
>
> To him that by understanding made the heavens. (Ps.136:5a)

One of the great ideas in any religion is the eternity of God and we find much similarity between the Psalms and the Prophets in this regard with considerale evidence of borrowing on the part of the former. A few parallel passages will help us to see the prophetic influence:[1]

> Is.46:10b-- (cf.Is.51:8; 55:8ff.; 59:21)
> My counsel shall stand, and I will do all my pleasure.
> Ps.33:11-- (cf.Ps.119:152)
> The counsel of Jehovah standeth fast for ever,
> The thoughts of his heart to all generations.
>
> Is.44:8-- (cf.Is.45:21;48:3,5)
> Fear ye not,neither be afraid: have I not declared unto thee of old, and showed it? and ye are my witnesses.
> Ps.93:2--
> Thy throne is established of old:
> Thou art from everlasting.
>
> Jer.10:10a--

1.Also cf.Ps.102:24b with Hab.1:12; Ps.102:26,27 with Is.51:6.

But Jehovah is the true God; he is the living God, and an everlasting King.
Ps.10:16a-- (cf.Ps.90:2)
Jehovah is King for ever and ever.

Is.40:8--
The grass withereth,the flower fadeth; but the word of our God shall stand forever.
Ps.111:7b,8a--
All his precepts are sure.
They are established for ever and ever.
Ps.119:89--
For ever, O Jehovah,
Thy word is settled in heaven.

The idea that Jehovah is a God of judgment is particularly prominent in the Prophets and comes out clearly and forcibly in the book of Amos. In view of that fact we feel certain of prophetic influence as we read passages like the following in the Psalter:

Jehovah hath made himself known, he hath executed judgment:
The wicked is snared in the work of his own hands.
Arise,O Jehovah; let not man prevail:
Let the nations be judged in thy sight. (Ps.9:16,19)

But God is the judge:
He putteth down one, and lifteth up another. (Ps.75:7)

But Jehovah sitteth as king for ever:
He hath prepared his throne for judgment. (Ps.9:7)

And the heavens shall declare his righteousness;
For God is judge himself. (Ps.50:6)
(cf.Ps.94:2a; Ps.58:11)

There are many places in the Psalms where the universality and the uniqueness of Jehovah are brought out in ways that closely resemble the prophets. "Who", says Micah, "is a God like unto thee."(7:18) We might think of Jeremiah as replying: "There is none like unto thee, O Jehovah."(Jer.10:6) The Psalmists speak in the same vein when they say:

For who in the skies can be compared unto Jehovah?
Who among the sons of the mighty is like unto Jehovah,(Ps.89:6)

O Jehovah God of hosts,
Who is a mighty one, like unto thee, O Jehovah? (ps.98:8)

There is none like unto thee among the gods,O Lord. (Ps.86:8a)

Who is like unto Jehovah our God,
That hath his seat on high. (Ps.113:5)

O God, who is like unto thee? (Ps.71:19c)
(cf.Pss.97:9; 96:4; 95:3; 77:13; 18:31; 82:1; 35:10; 135:5.)

Both the Psalmists and the Prophets look upon all other gods as idols. "But Jehovah is the true God", says Jeremiah, "he is the living God." (10:10) Isaiah speaks for Jehovah: "Before me there was no God formed, neither shall there be after me."(Is.43:10) The Psalmists are quite definite:

For all the gods of the peoples are idols;
But Jehovah made the heavens. (Ps.96:5)

Let all them be put to shame that serve graven images,
That boast themselves of idols:
Worship him, all ye gods. (Ps.97:7)
(cf.Pss.135:15-18; 115:2-8.)

Jehovah, say the Prophets, is the king of all nations and the only God of all the earth. "O Jehovah of hosts, the God of Israel, that sittest above the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth."(Is.37:16) "Thus saith Jehovah,...I am the first, and I am the last; and besides me there is no God."(Is.44:6. cf.Is.44:8; 45:18,21,22; 46:9; Am.9:7; Mal.1:14) We do not have to search far to find echos of these ideas in the Psalms. Certainly the Psalmists have been studying in the school of the Prophets--

For thou art great, and doest wondrous things:
Thou art God alone; (Ps.86:10)

For Jehovah Most High is terrible;
He is a great King over all the earth.
For God is the King of all the earth:
Sing ye praises with understanding.
God reigneth over the nations:
God sitteth upon his holy throne. (Ps.47:2,7,8)[1]

The majesty and holiness of God are characteristic prophetic ideas but it is hardly to be supposed that they are unique with the prophets. We find the majesty of Jehovah expressed in such early Psalms as Psalm 29:4b and 18:8ff. But in spite of that fact we do not go astray in asserting that there is prophetic influence in the Psalter in this respect. Even before Isaiah we find the idea of the holiness and majesty of Jehovah expressed in the Prophets (cf.Am.4:2; Hos.11:9) but perhaps the greatest passage is Isaiah 6:1-4--

In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is Jehovah of hosts: the whole is full of his glory. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke.

The most characteristic appellation of Jehovah in the book of Isaiah is the "Holy One of Israel".[2] Exactly the same expression occures three times in the Psalter: Pss.71:22; 78:41; 89:18. Undoubtedly the original source is prophetic. The majesty and holiness of Jehovah finds further expression in many places in the Psalter. Three of the great majesty hymns of the Psalter are: Pss.8, 93 and 148. Psalm 104:1 is a characteristic expression:

Bless Jehovah, O my soul.
O Jehovah my God, thou art very great;
Thou art clothed with honor and majesty.

1. cf.Pss.138:4,5; 66:1; 67; 68:32; 113:4; 83:18; 82:8. cf.Is.24:16a with Pss.48:10; 148.
2. See Is.1:4; 5:19,24; 10:17,20; 12:6; 17:7; 29:19,23; 30:11,12,15; 41:14; 49:7; 40:25. See also Jer.50:29; 51:5.

Equally prominent is the expression of the holiness of Jehovah as in Ps.99:9--

> Exalt ye Jehovah our God,
> And worship at his holy hill;
> For Jehovah our God is holy.[1]

Another prominent idea in Ezekiel is that of the honor of Jehovah. The same idea is found in an earlier Prophet (Jer.14:7) but Ezekiel's emphasis is probably the source of the idea in the Psalms. Speaking for Jehovah Ezekiel writes: "But I wrought for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them out"(Ez.20:14. cf.Ez. 20:9,22; 39:25; Is.48:9.11.). The same idea appears in Ps. 106:8 et al.--

> Nevertheless he saved them for his name's sake,
> That he might make his mighty power to be known.[2]

Very similar is the passage in Ezekiel 36:21,22 where Jehovah says: "But I had regard for my holy name, which the house of Israel had profaned among the nations,whither they went. Therefore say unto the house of Israel, Thus saith the Lord Jehovah: I do not this for your sake, O house of Israel, but for my holy name, which ye have profaned among the nations, whither ye went."(cf.Ez.39:7) This idea of the holy name of Jehovah finds frequent expression in the Psalter--

> Bless Jehovah, O my soul;
> And all that is within me, bless his holy name. (Ps.103:1)

> Glory ye in his holy name:
> Let the heart of them rejoice that seek Jehovah. (Ps.105:3)
> (cf.Pss.106:47; 111:19; 145:21; 30:4;)

1. cf.Pss.99:3,5; 60:6; 93:5; 89:35; 108:7; 33:21; 111:9; 145:21; 20:6; 47:8; 11:4; 68:5.
2. cf.Pss.23:3; 25:11; 79:9; 109:21a; 143:11a; 31:3b.

Isaiah 12:4 says: "And in that day shall ye say, Give thanks unto Jehovah, call upon his name, declare his doings among the peoples, make mention that his name is exalted." (cf.Mal.1:11) If there is not dependence at least the same idea is to be found in Psalm 148:13--

> Let them praise the name of Jehovah;
> For his name alone is exalted;
> His glory is above the earth and the heavens.
> (cf.Pss.66:2; 115:1.)

When we come to the thought of the righteousness and justice of God we are dealing with an idea that is even more truly prophetic in exposition and emphasis. Justice is the keynote of the message of Amos: "Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice roll down as waters, and righteousness as a mighty stream" (Am.5:23,24). Isaiah says that "Jehovah is a God of justice" (30:18). And Jeremiah writes: "I am Jehovah who exerciseth lovingkindness, justice and righteousness in the earth: for in these things I delight, saith Jehovah" (9:24).[1]

We feel at once in link with the Prophets when we read in the Psalms:[2]

> For Jehovah is righteous; he loveth righteousness:
> The upright shall behold his face. (Ps.11:7)

> Righteousness and justice are the foundation of thy throne:
> Lovingkindness and truth go before thy face. (Ps.89:14)

> He loveth righteousness and justice:
> The earth is full of the lovingkindness of Jehovah. (Ps.33:5)

Another outstanding prophetic emphasis is that of the lovingkindness, faithfulness and goodness of Jehovah. We have

1. cf.Jer.4:2; 11:20; Zeph.3:5.
2. See also Pss.25:8a; 9:4; 119:137; 5:8; 101:1; 85:11-13; 97:2b; 143:1b; 7:9,11a; 37:28a; 92:15; 103:17; 112:4; 116:5; 98:9; 103:6; 111:7.

already pointed out that we do not believe that these ideas were original with the Prophets but their emphasis upon them certainly was and the latter is the source of the prophetic influence in the Psalter. Hosea is the great Prophet in this connection and while we need to read the entire book in order to get the full impression of his message a few passages will indicate it.

> And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in justice, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah. (Hos.2:19,20)
>
> For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offering. (Hos.6:6)
>
> When Israel was a child, then I loved him, and called my son out of Egypt. The more the prophets called them the more they went from them: they sacrificed unto the Baalim, and burned incense to graven images. Yet I taught Ephraim to walk: I took them on my arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love; and I was to them as they that lift up the yoke on their jaws; and I laid food before them.... How shall I give thee up, Ephraim? how shall I cast thee of, Israel? how shall I make thee as Admah? how shall I set the as Zeboiim? my heart is turned within me, my compassions are kindled together. (Hos.11:1-4,8)

These ideas permeate the Psalter and must in large measure be the result of prophetic influence. We are reminded of the passage above when we read in Psalm 41--

> Jehovah will preserve him, and keep him alive,
> And he shall be blessed upon the earth;
> And deliver not thou him unto the will of his enemies.
> Jehovah will support him upon the couch of languishing:
> Thou makest all his bed in sickness. (Ps.41:2,3)

In the mind of the psalmists Jehovah is the embodiment of lovingkindness--[1]

> We have thought on thy lovingkindness, O God,
> In the midst of thy temple. (Ps.48:9)

1. See also Pss.92:2a; 100:5a; 119:88; 6:4; 21:7; 25:6,7,10; 148:8; 52:1,8; 86:15.

Have mercy upon me, O God, according to thy lovingkindness:
According to the multitude of thy tender mercies blot out
my transgressions. (Ps.51:1)

Jehovah is merciful and gracious,
Slow to anger and abundant in lovingkindness.(Ps.103:8)

Goodness and lovingkindness are given by God:

Surely goodness and lovingkindness shall follow me all
the days of my life;
And I shall dwell in the house of Jehovah for ever. (Ps.23:6)
(cf.Pss.36:5,7; 103:4)

Lovingkindness signifies his attitude toward men:

For as the heavens are high above the earth,
So great is his lovingkindness toward them that fear him.
(Ps.103:11. cf.Ps.13:5)

Jehovah is faithful:

Thy faithfulness is unto all generations:
Thou hast established the earth, and it abideth. (Ps.119:90)

Thy faithfulness wilt thou establish in the very heavens.
(Ps.89:2b.)
(cf.Pss.92:2b; 100:5c; 119:138; 88:11.)

In Jeremiah 33:11 the prophet admonishes the people to "Give thanks to Jehovah of hosts, for Jehovah is good, for his lovingkindness endureth for ever." (cf.Nah.1:7) This finds a perfect reproduction in Ps.100:5a--

For Jehovah is good; his lovingkindness endureth for ever,
And his faithfulness unto all generations.
(cf.Pss.118:1-4; 136.)
(cf.also Ps.145:7 with Is.63:7; Pss.90:14; 103:5 with
Jer.31:14.)

Alongside of the idea of the lovingkindness of Jehovah may fittingly be placed the conception of his spirit of forgiveness. The latter is to be found in various forms in both the Prophets and the Psalms with the apparent influence of the former upon the latter. We shall indicate this influence in several respects.[1]

1. Also cf.Ps.51:1 with Is.63:7ff; Ps.77:9 with Is.49:15; Ps.103:8 with Jo.2:13; Nah.1:13. See also Pss.102:13a; 130:4; 145:9; 78:38; 99:8.

This forgiving spirit of Jehovah is expressed in Isaiah 43:25 where he says: "I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins." And again in Is.44:22: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." The same vein of thought is to be found in the Psalms --

> Thou hast forgiven the iniquity of thy people;
> Thou hast covered all their sin. (Ps.85:2)

> Bless Jehovah, O my soul,
> And forget not all his benefits:
> Who forgiveth all thine iniquities;
> Who healeth all thy diseases. (Ps.103:2,3)
> (cf.Ps.86:5,15; 51:1)

His anger is turned away, says Hosea(14:4), and Jehovah will heal the backsliding of Israel. The same idea is to be found in Ps.85:3--

> Thou hast taken away all thy wrath;
> Thou hast turned thyself from the fierceness of thine anger.

A similar idea is found in Jeremiah 3:12 where the prophet is commanded to "Go , and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith Jehovah; I will not look in anger upon you; for I am merciful, saith Jehovah, I will not keep anger for ever." (cf.Is.54: 7,8; 57:16). The Psalmists have the same idea:

> Jehovah is merciful and gracious,
> Slow to anger, and abundant in lovingkindness.
> He will not always chide;
> Neither will he keep his anger for ever. (Ps.103:8,9)

> For his anger is but for a moment;
> His favor is for a life-time. (Ps.30:5a)

Closely allied to this is the idea of the repentance of

Jehovah in Amos 7:3--"Jehovah repented concerning this: It shall not be, saith Jehovah." (cf.Am. 7:6; Hos.11:8,9) The Psalmist seems to trust in this conception when he says:

> Return, O Jehovah; how long?
> And let it repent thee concerning thy servant. (Ps.90:13)

One of the truly great ideas in the prophetic conception of God is the thought of Jehovah as the shepherd of Israel. It may well be that the Prophets did not originate the idea for it is found as early as the J document in Gen.49:24. But certainly it was the prophets who gave it an influencial place in the religion of Israel. Perhaps the earliest reference in the prophetic writings is in Micah 5:4 but that seems rather to refer to the Messiah than to Jehovah as does also Jer.23:4. However, Jer. 31:10 contains a clear expression of this idea: "Hear the word of Jehovah, O ye nations, and declare it in the isles afar off; and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." (cf. Is.40:11) By far the strongest expression of the shepherding of Israel by Jehovah is found in Ezekiel 34:11 ff: "For thus saith the Lord Jehovah: Behold, I, myself, even I, will search for my sheep, and will seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day.... I will feed them with good pasture; and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold; and on fat pasture shall they feed upon the mountains of Israel. I myself

will be the shepherd of my sheep, and I will cause them to lie down, saith the Lord Jehovah.... And ye my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord Jehovah." These strong expressions of the idea were certainly influencial in shaping the thought of the Psalmists as seen in such passages as the following:[1]

> Know ye that Jehovah, he is God:
> It is he that hath made us, and we are his;
> We are his people, and the sheep of his pasture.(Ps.100:3)
>
> Give ear, O Shepherd of Israel,
> Thou that leadest Joseph like a flock.(Ps.80:1ab)

Psalm 23 is so familiar that it is not necessary to quote it but it is valuable to note in this connection that the ideas contained in it are very similar to those in Ezekiel. There are those who place the 23rd Psalm early and in that case much originality must be denied the Prophets in this connection but we hold that the 23rd Psalm is probably post-exilic and hence itself dependent upon the insight of the Prophets.

In harmony with the idea of Jehovah feeding his flock is the idea of Jehovah teaching and giving life. Such a God must be a living God and he is so described in Jer.10:10 and Pss.42:2 and 48:2b. The function of God as the giver of life comes out in Amos 5:6--"Seek Jehovah, and ye shall live", and finds an echo in Ps.21:4--

> He asked life of thee, thou gavest it him,
> Even length of days for ever and ever. (cf.Pss.36:9; 16:11)

Jehovah as a teacher finds expression in Isaiah 2:3--"And many peoples shall go and say, Come ye, and let us go up to the mountain

1.cf. Pss.28:9; 74:1; 78:52; 79:13; 95:7.

of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." (cf.Mic.4:2) Also in Isaiah 28:26-- "For his God doth instruct him aright, and doth teach him." The Psalmist also looks upon Jehovah as his teacher--

> Good and upright is Jehovah:
> Therefore will he instruct sinners in the way.
> The meek will he guide in justice;
> And the meek will he teach his way.
> What man is he that feareth Jehovah?
> Him shall he instruct in the way that he shall choose.
> (Ps.25:8,9,12. cf.Pss.94:10; 119:66,171b.)

The final idea in the prophetic conception of God that we find reflected in the Psalter is that of the fatherhood of God. One of the earliest references, of course, is in Hosea 11:2 which has already been quoted. Another early reference is in Jeremiah 3:19 where Jehovah says: "Ye shall call me My Father, and shall not turn away from following me." (cf.Jer.31:9) A later passage that contains the same idea is Malachi 3:17-- "And they shall be mine, saith Jehovah of hosts, even mine own possession, in the day that I make; and I will spare them, as a man spareth his own son that serveth him." (cf.Mal.2:10) Also Is.64:8 which runs: "But now, O Jehovah, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand." There can be little doubt but that the influence of these writings is to be seen in the following passages from the Psalms:

> He shall cry unto me, Thou art my Father,
> My God, and the rock of my salvation. (Ps.89:26)

A father of the fatherless, and a judge of the widows,
Is God in his holy habitation. (Ps.68:5)

Like as a father pitieth his children,
So Jehovah pitieth them that fear him. (Ps.103:13)

We now come to a brief consideration of the affinity in social outlook between the Psalms and the Prophets which will lead us up to a consideration of the conception of worship. The Prophets are repeatedly outspoken in their condemnation of social oppression. Amos speaks in no uncertain terms: "Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail, saying, When will the new moon be gone, that we may sell grain? and the Sabbath, that we may set forth wheat, making the ephah small,and the shekel great, and dealing falsely with balances of deceit; that we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat? Jehovah hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwell therein? yea, it shall rise up wholly like the River; and it shall be troubled and sink again, like the River of Egypt." (Am.8:4-8) Equally condemnatory is the text of Hosea: "Hear the word of Jehovah, ye children of Israel; for Jehovah hath a controversy with the inhabitants of the land, because there is no truth, nor goodness, nor knowledge of God in the land. There is nought but swearing and breaking faith, and killing, and stealing, and committing adultery; they break out, and blood toucheth blood."(Hos.4:1,2. cf.Jer.5:1,Mic.3:3) Similar to these is the denunciation in Ps.14:2-4--

Jehovah looked down from heaven upon the children of men,
To see if there were any that did understand,
That did seek after God.
They are all gone aside; they are together become filthy;
There is none that doeth good, no, not one.
Have all the workers of iniquity no knowledge,
Who eat up my people as they eat bread,
And call not upon Jehovah?

The cry of Isaiah 5:7 (and he looked for justice, but behold, oppression; for righteousness, but, behold, a cry) is reflected in Psalm 12:5--

Because of the oppression of the poor, because of the sighing of the needy,
Now will I arise, saith Jehovah;
I will set him in the safety he panteth for.

In other places also the same condemnation of the social order is found in the Psalms as in the Prophets.[1]

In view of these facts we should naturally expect that Jehovah would be regarded as the champion of the poor and the oppressed and so he is. "In thee the fatherless findeth mercy," says Hosea(14:3). The same idea is implied in Jehovah's command in Isaiah 1:17-- "Learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow."(cf.Jer.7:5-7;Is.61:1) The Psalmists have the same idea:[2]

The helpless committeth himself unto thee;
Thou hast been the helper of the fatherless.
Jehovah, thou hast heard the desire of the meek:
Thou wilt prepare their heart, thou wilt cause thine ear to hear;
To judge the fatherless and the oppressed,
That man who is of the earth may be terrible no more.
(Ps.10:14bc,17,18)

Judge the poor and the fatherless:
Do justice to the afflicted and destitute.
Rescue the poor and needy:
Deliver them out of the hand of the wicked. (Ps.82:3,4)

1.cf.Ps.62:10 with Ez.22:29 and Is.30:12,13; Ps.94:5 with Is.3:15; Ps.94:6 with Is.10:2.
2.Also cf.Ps.68:5,6 with Is.42:6,7;49:9; Ps.72:2,4 with Jer.22:16. See also Pss.9:9; 22:26; 12:5; 103:6; 146:7; 113:7.

The social demands which Jehovah makes of the individual are set forth below under the qualifications for worship.

The conception of worship which we find in the Psalter corresponds in many important respects to the characteristically prophetic ideas on that subject and therein we shall find evidence for further prophetic influence in the Psalter.

The prophets are very critical of the current worship of Jehovah and often very outspoken in their condemnations. None is more so than Amos--"I hate, I despise you feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice roll down as waters, and righteousness as a mighty stream."(5:21-24. cf.Hos.6:6; Jer.6:20) A similar criticism is found in Is.1:11-17--"What unto me is the multitude of your sacrifices? saith Jehovah: I have had enough of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to trample my courts? Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies,--I cannot away with iniquity and the solemn meeting. Your new moon and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye

make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow."

The psalmists have the same mind when they say:

Sacrifice and offering thou hast no delight in;
Mine ears hast thou opened:
Burnt-offering and sin-offering hast thou not required.
Then said I, Lo, I am come;
In the roll of the book it is written of me:
I delight to do thy will, O my God;
Yea, thy law is within my heart. (Ps.40:6-8)

Hear, O my people, and I will speak;
O Israel, and I will testify unto thee:
I am God, even thy God.
I will not reprove thee for thy sacrifices;
And thy burnt-offerings are continually before me.
I will take no bullock out of thy folds.
For every beast of the forest is mine,
And the cattle upon a thousand hills.
I know all the birds of the mountains;
And the wild beasts of the field are mine.
If I were hungry I would not tell thee:
For the world is mine and the fullness thereof.
Will I eat the flesh of bulls,
Or drink the blood of goats? (Ps.50:7-13)

For thou delightest not in sacrifice; else would I give it:
Thou hast no pleasure in burnt-offering. (Ps.51:16)

It seems that at times worship took the form of human sacrifice and this the Prophets condemned severely (see Jer.32:35; Ez.16:20,21; 20:31). The Psalmist also condemns such sacrifice in Ps.106:37,38.

The attitude of the Prophets toward idols is very trenchantly expressed in Hos.4:17--"Ephraim is joined to idols; let him alone." The attitude of Deutero-Isaiah comes out clearly in Is.40:9ff.--"They that fashion a graven image are all of them vanity; and the things that they delight in shall not profit and their own

witnesses see not, nor know: that they may be put to shame. Who hath fashioned a god, or a molten image that is profitable for nothing? Behold, all his fellows shall be put to shame: and the workmen, they are of men: let them all be gathered together, let them stand up; they shall fear, they shall be put to shame together."[1] The Psalmists are one with the Prophets in this attitude toward idols as comes out very clearly in Ps.115:2-8--

> Wherefore should the nations say,
> Where is now their God?
> But our God is in the heavens:
> He hath done whatsoever he pleased.
> Their idols are silver and gold,
> The work of men's hands.
> They have mouths, but they speak not;
> Eyes have they, but they see not;
> They have ears, but they hear not;
> Noses have they, but they smell not;
> They have hands, but they handle not;
> Feet have they, but they walk not;
> Neither speak they through their throat.
> They that make them shall be like unto them;
> Yea, everyone that trusteth in them.
> (cf.Pss.135:15-18; 97:7; 106:19,20.)

If Jehovah does not desire sacrifice what then are the qualifications for worship? The Prophets are quite specific in their answer. "Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say. Hate the evil, and love the good, and establish justice in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph."(Am.5:14,15) "For I desire goodness, and not sacrifice: and the knowledge of God more than burnt-offerings."(Hos. 6:6) "Who among us can dwell with the devouring fire? who among us can dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions,

1. See also Jer.10:1-16; 50:2; 2:11,13; 3:9; Is.42:17; 37:19; 30:22; 31:7; Hab.2:18,19; Hos.13:1-3; Ez.20:31,39.

that shaketh his hands from taking a bribe, that stopeth his ears from hearing of blood, and shutteth his eyes from looking upon evil: he shall dwell on high; his place of defence shall be the munitions of rocks; his bread shall be given him; his waters shall be sure."(Is.33:14-16) "Wherewith shall I come before Jehovah, and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old? will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgressions, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness and to walk humbly with thy God?" (Mic.6:6-8) "For thus saith the high and lofty One that inhabiteth eternity,whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite."(Is.57:15)

Strikingly parallel to these requirements are those set forth in the Psalms:[1]

> Jehovah, who shall sojourn in thy tabernacle?
> Who shall dwell in thy holy hill?
> He that walketh uprightly, and worketh righteousness,
> And speaketh truth in his heart;
> He that slandereth not with his tongue,
> Nor doeth evil to his friends,
> Nor taketh up a reproach against his neighbor;
> In whose eyes a reprobate is despised,
> But who honoreth them that fear Jehovah;
> He that sweareth to his own hurt,and changeth not;
> He that putteth not out his money to interest,
> Nor taketh reward against the innocent.
> He that doeth these things shall never be moved. (Ps.15)

1.See also Pss.147:10,11; 26:6; 50:23.

Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
He that hath clean hands,and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully.
He shall receive a blessing from Jehovah,
And righteousness from the God of his salvation. (Ps.24:3-5)

For Jehovah is righteous; he loveth righteousness;
The upright shall behold his face. (Ps.11:7)

If I regard iniquity in my heart,
The Lord will not hear. (Ps.66:18)

Surely we can see in these requirements of the worshipper the profound influence of the Prophets.

In the references that have already been quoted we can see that in both the Psalms and the Prophets worship very largely takes the form of social justice and righteousness. It will not be necessary to requote these references in this connection. Let me merely refer you to the references given above and to Ps.40:6-8; Hos.6:6; Is.1:11-17; Am.5:15,24; Mic.6:8. cf.also Ps.4:5 with Is.56:1-8.

It is worth noting also that humility and a contrite heart are important factors in worship according to both the Prophets and the Psalms. Is.57:15 and Mic.6:8, both of which have been given already, should be referred to in this connection. Is.66:2 also has an appropriate word: "But to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." Of the same vein and probable dependence are the following:

Jehovah is nigh unto them that are of a broken heart,
And saveth such as are of a contrite spirit. (Ps.34:18)

The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not
despise. (Ps.51:17)

For though Jehovah is high, yet hath he respect unto the lowly;
But the haughty he knoweth from afar. (Ps.138:6)

Worship also consists of praise and thanksgiving. It is so in Hosea 14:2--"Take with you words, and return unto Jehovah: say unto him, Take away all iniquity, and accept that which is good: so will we render as bullocks the offering of our lips." Similar to these are the words of the Psalmist:

Offer unto God the sacrifice of thanksgiving;
And pay thy vows unto the Most High. (Ps.50:14)

And now shall my head be lifted up above mine enemies
round about me;
And I will offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto Jehovah. (Ps.27:6)

I will praise the name of Jehovah with a song,
And will magnify him with thanksgiving.
And it will please Jehovah better than an ox,
Or a bullock that hath horns and hoofs. (Ps.69:30,31)

Serve Jehovah with gladness:
Come before his presence with singing.
Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name. (Ps.100:2,4)

Let my prayer be set forth as incense before thee;
The lifting up of my hands as the evening sacrifice.(Ps.141:2)

Another concept in which we can clearly trace the prophetic influence in the Psalter is that of the conception of personal religion. It is true that the Prophets were far less interested in individuals than the Psalmists but they nevertheless had much to say in the matter of personal religion. There are many different ideas, common to both the Psalter and the prophetic writings, which go to make up this conception of personal religion. One of the most complicated is that of

faith and trust in Jehovah. This is an idea which we must again recognize may not be prophetic in origin. Similar ideas are to be found in Pss.3:3,5,8; 18:1-3,18b,19b,30c,46. These Psalms are probably pre-prophetic and while some of these passages may be later glosses it seems more reasonable to grant that the prophets did not originate the idea of faith and trust in Jehovah but that they amplified and emphasized it. Isaiah is the great prophet of quiet faith in Jehovah and two of his striking passages are found in Is.7:4,9 and 28:16-- "Take heed, and be quiet; fear not, neither let thy heart be faint,.... If ye will not believe, surely ye shall not be established." "Therefore thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation stone, a tried stone, a precious corner-stone of sure foundation; he that believeth shall not be in haste." Safety, says Isaiah, is to be had through faith: "For thus saith the Lord Jehovah, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."(Is.30:15) The same idea is found in Ps.46:10--

> Be still, and know that I am God:
> I will be a exalted among the nations, I will be exalted in the earth.
> (cf.Pss.16:5-9; 33:18-21; 61:3,4)

Salvation, says Micah, comes from God: "But as for me, I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me."(Mic.7:7. cf.Is.12:2; 25:9; Jer.17:14; Hab.3:18) Very similar and probably dependent is Ps.55:16--

> As for me, I will call upon God;
> And Jehovah will save me.
> (cf.Pss.9:14c; 21:1; 24:5; 88:1; 35:3; 62:1)

Blessed is he who trusts in Jehovah: "Blessed is the man that trusteth in Jehovah, and whose trust Jehovah is. For he shall be as a tree planted by the waters, that spreadeth out its roots by the river, and shall not fear when heat cometh, but its leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."(Jer.17:7,8). The same thought finds expression in the following Psalms:[1]

> O Jehovah of hosts,
> Blessed is the man that trusteth in thee. (Ps.84:12)
>
> And he shall be like a tree planted by the streams of water,
> That bringeth forth its fruit in its season,
> Whose leaf also doth not wither;
> And whatsoever he doeth shall prosper. (Ps.1:3)
>
> Oh taste and see that Jehovah is good:
> Blessed is the man that taketh refuge in him. (Ps.34:8)

Trust in Jehovah, says Isaiah, and be not afraid: "Behold, God is my salvation; I will trust, and will not be afraid: for Jehovah, even Jehovah, is my strength and song; and he is become my salvation."(Is.12:2) The same confidence is expressed by the psalmist:[2]

> Jehovah is my light and my salvation;
> Whom shall I fear?
> Jehovah is the strength of my life;
> Of whom shall I be afraid?
> When evil-doers came upon me to eat up my flesh,
> Even mine adversaries and my foes, they stumbled and fell.
> Though a host should encamp against me,
> My heart shall not fear:
> Though war should rise against me,
> Even then will I be confident. (Ps.27:1-3)
> (cf.Pss.56:3,4,11; 112:7,8)

Jehovah is the refuge and the stronghold of the faithful: "O Jehovah, my strength, and my stronghold, and my refuge in the day of affliction."(Jer.16:19a. cf.Nah.1:7; Is.25:4) This

1.See also Pss.52:8; 4:5; 25:2; 26:1; 37:3,5; 31:6b,14; 32:10.
2.Cf.Is.4:6 with Ps.27:5. See also Pss.91:7,8; 23:4b; 32:6b; 138:7.

idea is found frequently in the Psalter:[1]

> I will say of Jehovah, He is my refuge and my fortress;
> My God, in whom I trust. (Ps.91:2. cf.Ps.73:28)
>
> Be thou to me a rock of habitation, whereunto I may
> continually resort:
> Thou hast given commandment to save me;
> For thou art my rock and my fortress. (Ps.71:3)
>
> For thou art my rock and my fortress;...
> For thou art my stronghold. (Ps.31:3a,4b)

One of the great ideas to be found in both the Prophets and the Psalms is that of comfort from Jehovah. It is quite probable that prophetic influence is to be seen here also. Jeremiah says of Jehovah: "Then shall the virgin rejoice in the dance, and the young men and the old together; for I will turn their mourning into joy, and will comfort them,and make them rejoice from their sorrow."(Jer.31:13) Is.40:1 is classic in this regard: "Comfort ye, comfort ye my people, saith your God." Compare these passages with the following from the Psalter:[2]

> Thou hast turned for me my mourning into dancing;
> Thou hast loosed my sackcloth, and girded me with gladness.
> (Ps.30:11)
>
> Thy rod and thy staff, they comfort me. (Ps.23:4c)

"Strength cometh from Jehovah: Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."(Is.41:10. cf.Jer.16:19a) The psalmists are closely akin to this in a number of places:[3]

> Behold, God is my helper:
> The Lord is of them that uphold my soul. (Ps.54:4)

1. cf.Pss.144:1,2;91:4;11:1; 16:1; 57:1; 59:16; 31:19; 94:17,22;28:8.
2. cf.Is.12:1 with Ps.71:21b; Is.57:18;66:13 with Ps.94:19. See also Ps.119:50,76,82.
3. cf.Mic.7:8 with Ps.37:24; Is.40:31 with Ps.103:5b; Is.46:3 with Ps.71:5,6.

Jehovah is my strength and my shield;
My heart hath trusted in him, and I am helped:
Therefore, my heart greatly rejoiceth;
And with my song will I praise him.
Jehovah is their strength,
And is a stronghold of salvation to his anointed.(Ps.28:7,8)

My flesh and my heart faileth:
But God is the strength of my heart and my portion for ever.
(Ps.73:26.)
(cf.Pss.118:13,14; 63:7,8)

Another idea that is characteristic of Isaiah and prominent in the Psalter is that of waiting for Jehovah. "And I will wait for Jehovah, that hideth his face from the house of Jacob, and I will look for him."(Is.8:17) "But they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." (Is.40:31. cf.Mic.7:7; Is.25:9; 26:8; 30:18) This finds strong expression in the Psalter:

Wait for Jehovah:
Be strong, and let thy heart take courage;
Yea, wait thou for Jehovah. (Ps.27:14)

My soul waiteth in silence for God only:
From him cometh my salvation. (Ps.62:1)

I waited patiently for Jehovah;
And he inclined unto me, and heard my cry. (Ps.40:1)
(cf.Pss.33:20; 37:7; 130:5,6)

Also in a number of other ways this idea of confidence in Jehovah is expressed. Such are the following: Trust in old age--cf.Is.46:4 with Ps.71:9,18. Jehovah the redeemer-- cf.Is. 41:14 with Ps.19:14. Boast in knowing Jehovah--cf.Jer.9:24 with Ps.34:2. Jehovah will plead his cause--cf.Mic.7:9 with Ps. 119:154. In Is.26:20 we have a passage that may quite possibly be dependent upon Ps.57:1.

The vanity of trust in material things is a corollary to what has just been given. It is brought out in Isaiah 30:12,13--"Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and rely thereon; therefore this iniquity shall be unto you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly in an instant." Also in Jer.17:5,6--"Thus saith Jehovah: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah. For he shall be like the heath in the desert,and shall not see when good cometh, but shall inhabit the parched places in the wilderness, a salt land and not inhabited." The Psalmists hold to the same point of view:

> Trust not in oppression,
> And become not vain in robbery:
> If riches increase, set not your heart thereon.(Ps.62:10)
>
> Lo, this is the man that made not God his strength,
> But trusted in the abundance of his riches,
> And strenghtened himself in his wickedness. (Ps.52:7)
> (cf.Pss.33:17,16; 146:3)

The inwardness of religion is an important prophetic idea found in several places in Jeremiah. "And I will give them a heart to know me, that I am Jehovah: and they shall be my people, and I will be their God, for they shall return unto me with their whole heart."(Jer.24:7) "Behold the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days,

saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people."(Jer.31:31-33. cf.Jer.32:39; Ez.36:26; Is.51:7) In the same vein speak the psalmists:

> I delight to do thy will, O my God;
> Yea, thy law is within my heart. (Ps.40:8)
>
> The law of God is in his heart;
> None of his steps shall slide. (Ps.37:31)
>
> Create in me a clean heart, O God;
> And renew a right spirit within me. (Ps.51:10)

"Rend your heart, and not your garments",says Joel(2:13a), "and turn unto Jehovah your God." An echo of this may be seen in Ps.51:17--

> The sacrifices of God are a broken spirit:
> A broken and a contrite heart, O God, thou wilt not despise.

"And ye shall call upon me, "says Jehovah, "and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart." (Jer.29:12,13) We are reminded of this passage when we read in the Psalter:

> With my whole heart have I sought thee:
> Oh let me not wander from thy commandments. (Ps.119:10)
> (cf.Ps.137:4-6 Psalmist here seems rather uncertain.)

In quotations already given Jehovah is to be known through quietness (cf.Is.30:15 with Pss.4:4;46:10;19:14). There are other ways also in which the Psalmists indicate this inwardness of religion[1] and it may well be that the Prophets are the source of their inspiration.

Another aspect of this idea is the intimate way in which Jehovah knows the individual and the way in which he tries the

1.See Pss.16:2,11; 42:1; 91:1; 73:28; 23; 27:1; 88:14; 51:11.

heart and the mind. "But thou, O Jehovah, knowest me; thou seest me, and triest my heart toward thee," says Jeremiah (12:3a). "I, Jehovah, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings."(Jer. 17:10. cf.Jer.11:20; 20:12) "Can any hide himself in secret places so that I shall not see him? saith Jehovah. Do not I fill heaven and earth? saith Jehovah."(Jer.23:24. cf.Am.9:2-4) The influence of these passages is very likely in the following:

For the righteous God trieth the minds and hearts.(Ps.7:9b)

Examine me, O Jehovah, and prove me;
Try my heart and my mind. (Ps.26:2)

Will not God search this out?
For he knoweth the secrets of the heart. (Ps.44:21)
(cf.Pss.11:4b,5a; 17:3,4; 139:23)

O Jehovah, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising;
Thou understandest my thought afar off.
Thou searchest out my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But lo, O Jehovah, thou knowest it altogether.
Thou has beset me behind and before,
And laid thy hand upon me.
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.
Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
And if I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me. (Ps.139:1-10)

Another very important idea is that of personal responsibility which finds outstanding expression in Ezekiel 18:1-32. The force of the passage is summarized in verse 30: "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord Jehovah" (cf.Jer.17:10; 11:20:12) We are not surprised

to find such an important conception reflected in the Psalter:

> Jehovah ministereth judgment to the peoples:
> Judge me, O Jehovah, according to my righteousness, and to mine integrity that is in me. (Ps.7:8)
>
> Fools because of their transgression,
> And because of their iniquity, are afflicted. (Ps.107:17)
>
> Search me, O God, and know my heart:
> Try me, and know my thoughts;
> And see if there be any wicked way in me,
> And lead me in the way everlasting. (Ps.139:23,24. cf.Ps.26:2)

God's demands of the individual have already been given under the requirements for worship and it will be sufficient in this connection to cite the references already given with some additional ones: cf. Am.5:14,15; Hos.6:6; Is.33:14-16; 1:16,17; Mic.6:6-8; Jer. 7:8-11; 22:13-17; Ez.18:5-9,14-18; Zech.5:4; 8:16,17 with Pss. 51:6; 25:10; 15; 24:4; 34:13, 14; 97:10a; 101:2-7; 5:4,6; 25:3. There is a rather striking similarity between Jer.45:5a(And seekest thou great things for thyself? seek them not. --cf.Is.2:12) and Ps.131:1--

> Jehovah, my heart is not haughty, nor mine eyes lofty;
> Neither do I exercise myself in great matters,
> Or in things too wonderful for me.

Faithfulness to the demands of Jehovah meets with its reward in both the Prophets and the Psalms. The ideas in the following passages seem to be related. "Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of Jehovah shall be thy rearward.... and if thou draw out thy soul to the hungry, and satisfy the afflicted soul:then shall thy light rise in darkness, and thine obscurity be as the noonday;... then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the

heritage of Jacob thy father: for the mouth of Jehovah hath spoken it."(Is.58:8,10,14) "Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified."(Is.60:21) Note the similar ideas to be found in Ps.37:

> Delight thyself also in Jehovah;
> And he will give thee the desires of thy heart.
> And he will make thy righteousness to go forth as the light,
> And thy justice as the noonday.
> For evil-doers shall be cut off;
> But those that wait for Jehovah, they shall inherit the land. (Ps.37:4,6,9)

The vengeance expected by the writer of Jeremiah 11:20 (But, O Jehovah of hosts, who judgest righteously, who triest the heart and the mind, I shall see thy vengeance on them, for unto thee have I revealed my cause.--cf.Jer.20:12; Is.3:10) finds a rather bloody counterpart in Ps.58:10,11--

> The righteous shall rejoice when he seeth the vengeance:
> He shall wash his feet in the blood of the wicked;
> So that men shall say, Verily there is a reward for the righteous:
> Verily there is a God that judgeth in the earth.

There are a few ideas of individual punishment in the Psalter which seem to show prophetic influence. In 66:18 the Psalmist says:

> If I regard iniquity in my heart,
> The Lord will not hear.

The Psalmist certainly had the same idea as Isaiah when he said: "And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood."(Is.1:15)

The reason for punishment in Ps.73:27 reminds one at once of Hosea:

For lo, they that are far from thee shall perish;
Thou hast destroyed all them that play the harlot,
departing from thee.

The wicked are doomed to complete destruction according to Ps.139:19--

Surely thou wilt slay the wicked, O God:
Depart from me therefore, ye bloodthirsty men.

This reminds one of Is.11:4b--"and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked."

In a former connection we found that the idea of the forgiving spirit of Jehovah is prominent in both the Psalter and the prophetic writings. We may treat the subject a little further in this connection. The petition in Jer.10:24 (O Jehovah, correct me, but in measure; not in thine anger, lest thou bring me to nothing.) finds an echo in Ps.6:1--[1]

O Jehovah, rebuke me not in thine anger,
Neither chasten me in thy hot displeasure.

Isaiah is confident of pardon when he says, "Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon."(Is.55:6,7) A similar confidence is expressed by the Psalmist:

If thou, Jehovah, shouldest mark iniquities,
O Lord, who could stand?
But there is forgiveness with thee,
That thou mayest be feared. (Ps.130:3,4. cf.Ps.32:6,7)

Bless Jehovah, O my soul,
And forget not all his benefits:

1.cf.Jer.16:17 with Ps.51:9; Jer.7:15 with Ps.51:11.

Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
As far as the east is from the west,
So far hath he removed our transgressions from us.(Ps.103:3,4,12)

It is a truly great idea that thinks of Jehovah as cleansing the individual of sin: "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."(Is.1:18. cf.Jer.2:22) We are all but compelled to see the influence of this passage when read in Ps.51:7--

Purify me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.

The man who is truly religious finds joy in his relation with God and so we find the Prophet saying: "I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels." (Is.61:10. cf.Is.25:9) It may not be that the psalmist has this passage in mind when he writes but he certainly has the same thought:[1]

And my soul shall be joyful in Jehovah:
It shall rejoice in his salvation. (Ps.35:9. cf.Ps.9:14)

It is natural also that there should be a certain fear of Jehovah and this finds a similar expression in the Prophets and the Psalms. Jeremiah says of Jehovah: "I will give them one heart and one way, that they may fear me for ever, for the good of them, and of their children after them."(Jer.32:39)

1.Also cf.Is.35:10;29:19 with Pss.51:8; 43:4; 5:11; 105:3b

The Psalmist petitions:

Teach me thy way, O Jehovah;
I will walk in thy truth:
Unite my heart to fear thy name.(Ps.86:11)
(cf.Pss.76:7,8; 5:7b; 128:4)

We have found that the prophetic influence is very far reaching in the conception of pers nal religion to be found in the Psalter. The same cannot be said in a consideration of the problem of suffering. The prophets made no contribution to the problem of suffering except in Deutero-Isaiah and the suggestion contained therin finds no expression in the Psalter. The prophets, however, did state the problem and the orthodox solution which linked sin and suffering together. Two or three passages are outstanding in this regard:"If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of Jehovah hath spoken."(Is.1:19,20) "Righteous art thou, O Jehovah, when I contend with thee; yet would I reason the cause with thee: wherefore doth the way of the wicked prosper? wherefore are all they at ease that deal very treacherously? Thou hast planted them, yea, they have taken root; they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their heart." (Jer.12:1,2) This same problem finds expression in Ps.73:

Behold, these are the wicked;
And, being alway at ease, they increase in riches.
Surely in vain have I cleansed my heart,
And washed my hands in innocency;
For all the day long have I been plagued,
And chastened every morning.
Surely thou settest them in slippery places:
Thou castest them down to destruction.
How are they become a desolation in a moment!

They are utterly consumed with terrors. (Ps.73:12-14,18,19)
(cf.Pss.37; 55:23)

A somewhat different idea of suffering is found in Jer. 31:18,19-- "I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a calf unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art Jehovah my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth." This disciplinary idea of suffering finds expression also in the Psalter:

Before I was afflicted I went astray;
But now I observe thy word,
Thou art good, and doest good;
Teach me thy statutes.(Ps.119:67,68)

A solution that seems to reach even beyond the prophets in the problem of personal suffering is found in Ps.73:26 where the psalmist, like Job, finds the solution for his problem in his fellowship with God:

My flesh and my heart faileth:
But God is the strength of my heart and my portion for ever.

In the same way we cannot say that the prophets exerted any particular influence over the psalmists with regard to the problem of personal immortality. "The great prophets of Israel's classical period made no contribution to the thought of life after death. They almost completely ignored the subject. The explanation of this silence is not far to seek. The interest of these prophets was not in the welfare of the individual, but in that of the state. They were ministers unto the national life, their concern for individuals was altogether a secondary matter, and that,

too, only in so far as the conduct of individuals was conceived of as affecting the welfare of the state."[1] The only places in the prophetic writings where there is an indication of personal immortality are Is.25:8 and Is.26:19, both of which are quite late in the prophetic stream. The prophets hold the early orthodox conception of life after death, that it is a meaningless existence in Sheol: "I will ransom them from the power of Sheol; I will redeem them from death: O death, where are thy plagues? O Sheol, where is thy destruction? repentance shall be hid from mine eyes".(Hos.13:14) "For Sheol cannot praise thee, death cannot celebrate thee: They that go down into the pit cannot hope for thy truth."(Is.38:18) The same idea is characteristic of the Psalter:

> For in death there is no remembrance of thee:
> In Sheol who shall give thee thanks? (Ps.6:5)
>
> Oh spare me, that I may recover strength,
> Before I go hence, and be no more.(Ps.39:13)
>
> What profit is there in my blood, when I go down to the pit?
> Shall the dust praise thee? shall it declare thy truth?
> (Ps.30:9)
> (cf.Pss.16:10; 88:10-12; 98:48. Ps.17:15 is not immortality but mystic fellowship.)

There are not more than two places in the Psalter where there is a real intimation of immortality and in them there is no indication of prophetic influence. The first reference that follows seems to be a rather strong intimation of immortality, the second is rather doubtful:

> But God will redeem my soul from the power of Sheol;
> For he will receive me. (Ps.49:15)

1.J.M.P.Smith, 'The Religion of the Psalms' p.100.

Thou wilt guide me with thy counsel,
And afterward receive me to glory. (Ps.73:24)

When we come to a consideration of the attidude of the psalmists toward the nation we again find a good many elements in which the prophetic influence is clearly to be discerned. To begin with, however, the idea of Israel as the chosen nation of Jehovah is hardly to be considered prophetic. The earliest prophets denounced the nation because the leaders and the people believed themselves assured of salvation in the coming Day of Jehovah because they were the chosen people. The same attitude of wonder and gratitude for the hand of Jehovah in the history of Israel as found in Hosea 11:1ff. finds expression in the Psalter: Pss.105; 135:6ff; 44:1-3; 78; 106. It may be that this interpretation of history shows some prophetic influence. However uncertain this may be there are two or three passages in the Psalter that indicate prophetic influence because of the peculiar ideas which they contain. The mission of Israel is expressed in Is.49:6--"I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." It is not difficult to see this passage reflected in Ps.67:1,2--

God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy salvation among all nations.

A peculiar expression is also found in Jeremiah 10:16--"The portion of Jacob is not like these; for he is the former of all things; and Israel is the tribe of his inheritance:

Jehovah of hosts is his name." (cf.Jer.51:19; Is.63:17) The same expression is found in Ps.74:2--

> Remember thy congregation, which thou hast gotten of old,
> Which thou hast redeemed to be the tribe of thine inheritance;
> And mount Zion, wherein thou hast dwelt.
> (cf.Ps.94:14)

We are on surer ground when we note the influence of the prophetic idea of national trust in Jehovah. "Take heed, and be quiet; fear not, neither let thy heart be faint,....If ye will not believe, surely ye shall not be established"(Is.7:4,9) were the words of Isaiah to King Ahaz at the time of an invasion. Again in Is.30:15 the same idea is expressed: "For thus said the Lord Jehovah, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." (cf.Is.12:2; 26:4; 37:36; 43:3) The psalmists, undoubtedly influenced by the prophets, hold the same confidence:

> They that trust in Jehovah
> Are as mount Zion, which cannot be moved, but abideth for ever. (Ps.125:1)

> O Israel, trust thou in Jehovah:
> He is their help and their shield.
> O house of Aaron, trust ye in Jehovah:
> He is their help and their shield.
> Ye that fear Jehovah, trust in Jehovah:
> He is their help and their shield. (Ps.115:9-11)
> (cf.Pss.127:1; 33:20,21; 62:8)

The vanity of national trust in material forces comes out in a number of parallel passages. "But I will have mercy upon the house of Judah, and will save them by Jehovah their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."(Hos.1:7) This passage finds an echo in Ps.44:6--

> For I will not trust in my bow,
> Neither shall my sword save me.
> (cf.Ps.20:7)

Again Hosea counsels: "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to Assyria, and sent to king Jareb: but he is not able to heal you, neither will he cure you of your wound"(Hos.5:13. cf.Hos.7:11;10:14) Compare this passage with Ps.60:11,12--

> Give us help against the adversary;
> For vain is the help of man.
> Through God we shall do valiantly;
> For he it is that will tread down our adversaries.

Very clear in this connection is the warning in Is.31:1, 3--"Woe to them that go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek Jehovah! Now the Egyptians are men, and not God; and their horses flesh, and not spirit: and when Jehovah shall stretch out his hand, both he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed together."(cf.Is.30:1-5; 57:13; Jer.17:5) A similar, though not so forceful, an expression is found in Ps.118:8,9--

> It is better to take refuge in Jehovah
> Than to put confidence in man.
> It is better to take refuge in Jehovah
> Than to put confidence in princes.

A little more forceful is the passage in Ps.33:16,17--

> There is no king saved by the multitude of a host:
> A mighty man is not delivered by great strength.
> A horse is a vain thing for safety;
> Neither doth he deliver any by his great power.

The idea of the nation as an unfaithful spouse departing from Jehovah is one of the lucid prophetic conceptions which finds a place in the Psalter. Hosea, who dwells upon this conception particularly, states it very clearly: "My people ask counsel at

their stock, and their staff declareth unto them; for the spirit of whoredom hath caused them to err, and they have played the harlot, departing from under under their God.... Their drink is become sour; they play the harlot continually; her rulers dearly love shame."(Hos.4:12,18) Jeremiah has the same idea: "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith Jehovah."(Jer.3:20. cf.Jer.3:1,2; 32:23; 44:10,23) The prophetic influence may be clearly seen in the following passages:

> Thus were they defiled with their works,
> And played the harlot in their doings.
> Therefore was the wrath of Jehovah kindled against
> his people,
> And he abhorred his inheritance. (Ps.106:39,40. cf.Am.6:8)

> For they provoked him to anger with their high places,
> And moved him to jealousy with their graven images.
> When God heard this, he was wroth,
> And greatly abhorred Israel. (Ps.78:58,59)
> (cf.Ps.78:10)

Hosea says, "My God will cast them away, because they did not hearken unto him; and they shall be wanderers among the nations." (Hos.9:17) But the Psalmist, while conscious of the fate, does not quite understand it:

> O God, why hast thou cast us off for ever?
> Why doth thine anger smoke against the sheep of thy pasture?
> (Ps.74:1. cf.Ps.108:11)

In Is.51:17 the prophet cries: "Awake, awake, stand up, O Jerusalem, that hast drunk at the hand of Jehovah the cup of his wrath; thou hast drunken the bowl of the cup of staggering, and drained it." It may be that the psalmist is borrowing from the prophet when he laments:

> Thou hast showed thy people hard things:
> Thou hast made us to drink the wine of staggering.(Ps.60:3)

The thought of the holiness of Jerusalem no doubt developed soon after the building of the first temple. This may possibly be reflected in Ps.3:4 where the "holy hill" is mentioned. But it was left to the prophets to bring out strongly the idea of the holiness of Jerusalem and while we cannot trace any definite dependence the indirect influence of the prophetic emphasis is no doubt a factor in the inspiration of the Psalter. Such passages as Is.2:3--"And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." and Is.11:9--"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." (cf.Is. 27:13; 28:16; 57:13; 65:25; 66:20) indicate the prophetic glorification of Jerusalem. Of similar vein are the following Psalms:[1]

> Great is Jehovah, and greatly to be praised,
> In the city of our God, in his holy mountain.
> Beautiful in elevation, the joy of the whole earth,
> Is mount Zion, on the sides of the north,
> The city of the great King. (Ps.48:1,2)

> His foundation is in the holy mountains.
> Jehovah loveth the gates of Zion
> More than all the dwellings of Jacob.
> Glorious things are spoken of thee,
> O city of God. (Ps.87:1-3)

Again we are on solid ground with referencesto the prophetic influence in the Psalter when we investigate with regard to Jehovah as the refuge and salvation of the nation. There is a suggestion of this in Ps.29:11 which may be pre-prophetic but it is hardly

1.cf.Pss.15:1; 43:3; 99:9; 78:68; 132:13,14; 68:16; 122.

of sufficient importance to cast doubt upon the prophetic influence. The expectation of restoration of the nation is strong in the prophets. Good examples are to be found in Is.11:12,16--"And he will set up an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth....And they shall be a highway for the remnant of his people, that shall remain, from Assyria; like as there was for Israel in the day that he came up out of the land of Egypt."--and in Jer.29:14--"And I will be found of you, saith Jehovah, and I will turn again your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith Jehovah: and I will bring you again unto the place whence I caused you to be carried away captive."[1] These promises find their places in the minds of the psalmists:

> Oh that the salvation of Israel were come out of Zion!
> When Jehovah bringeth back the captivity of his people,
> Then shall Jacob rejoice, and Israel shall be glad.(Ps.14:7)
>
> Oh give thanks unto Jehovah; for he is good;
> For his lovingkindness endureth forever.
> Let the redeemed of Jehovah say so,
> Whom he hath redeemed from the hand of the adversary,
> And gathered out of the lands,
> From the east and from the west,
> From the north and from the south. (Ps.107:1-3)
> (cf.Pss.85:1; 25:22; 147:2)

As in Is.12:6[2](Cry aloud and shout, thou inhabitant of Zion; for great in the midst of thee is the Holy One of Israel) the psalmists believe that Jehovah is in the midst of the nation as its strength and help:

> God is in the midst of her; she shall not be moved:

1. cf.Is.43:5; 35:10; 62:12; 63:4; 56:8; 10:20-23; Hos.6:11; Am.9:14; Jer.31:11; Ez.11:17; 20:34; 39:28.
2. cf.Is.41:10,14; 40:29; 37:35; Hos.11:9; Joel 2:27; Ez.43:7,9; Zech.2:5.

God will help her, and that right early. (Ps.45:5)

I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from Jehovah,
Who made heaven and earth.
He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Will neither slumber nor sleep. (Ps.121:1-4)

If it had not been Jehovah who was on our side,
Let Israel now say,
If it had not been Jehovah who was on our side,
When men rose up against us;
Then they had swallowed us up alive,
When their wrath was kindled against us. (Ps.124:1-3)
(cf.Pss.125:2; 68:35b)

As a natural part of this idea the salvation of the nation is in Jehovah. "I bring near my righteousness, it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory." (Is.46:13. cf.Jer. 3:23; 31:7,11) The same thought is in the mind of the psalmist when he prays:

Show us thy lovingkindness, O Jehovah,
And grant us thy salvation.
Surely his salvation is nigh unto them that fear him,
That glory may dwell in our land. (Ps.85:7,9)
(cf.Pss.91:15,16; 79:9; 80:19)

It is Jehovah who will rebuild the cities of Judah: "I am Jehovah, ...that saith of Jerusalem, She shall be inhabited; and of the cities of Judah, They shall be built, and I will raise up the waste places thereof." (Is.44:21,26) The psalmist is evidently borrowing from the prophet when he writes:

For God will save Zion, and build the cities of Judah;
And they shall abide there, and have it in possession.
(Ps.69:35)

In a number of other instances also there is apparent

dependence of the Psalms on the Prophets in this connection.[1]

The prophets thought of the cleansing or purification of the nation as following or accompanying the salvation of Jehovah. Hence Isaiah says, "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of justice, and by the spirit of burning." (Is.4:3,4) Inlike manner Jeremiah says of Jehovah, "And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned against me, and whereby they have transgressed against me."(Jer. 33:8. cf.Is.1:18;Jer.31:34; Ez.36:25,26,33; Mic.7:18) The psalmists have the same thought although the idea of the cleansing of the nation is not so clearly expressed:

> Thou hast forgiven the iniquity of thy people;
> Thou hast covered all their sin. (Ps.85:2)
>
> And he will redeem Israel
> From all his iniquities. (Ps.130:8)

One more aspect remains for our consideration in the treatment of the prophetic influence in the Psalter. Eschatology was a very important factor in the religion of ancient Israel and formed a part of the common heritage which came to both the prophets and psalmists. But in many ways the

1. cf.Is.58:11 with Ps.48:14; Is.63:9 with Ps.22:24; Is.60:17 with Ps.147:14; Is.25:4 with Ps.28:8;Is.51:3 with Ps.51:18; Is.43:2 with Ps. 66:12; Is.46:4 with Ps.68:19; Hos.6:2 with Ps.71:20b.

eschatological ideas underwent considerable revision at the hands of the prophets and some of these prophetic contributions are reflected in the Psalms.

The characteristics of the Day of Jehovah which are found in the Psalms are not particularly prophetic and yet there is considerable resemblance which may indicate some prophetic influence. The prophets say a good bit about the physical disturbances which are to accompany the coming day: "For the Lord, Jehovah of hosts, is he that toucheth the land and it melteth, and all that dwell therin shall mourn; and it shall rise up wholly like the River, and shall sink again, like the River of Egypt."(Am.9:5) "And the mountains shall be melted under him, and the valleys shall be cleft, as wax before the fire, as waters that are poured down a steep place."(Mic.1:4. cf.Nah.1:5; Is.24:19) "Thus saith Jehovah; Behold, waters rise up out of the north, and shall become an overflowing stream, and shall overflow the land and all that is therein, the city and them that dwell therein; and the men shall cry, and all the inhabitants of the land shall wail."(Jer.47:2) There is considerable resemblance between these passages and the following from the Psalms:

> Though the waters thereof roar and be troubled,
> Though the mountains tremble with the swelling thereof....
> He uttered his voice, the earth melted. (Ps.46:3,6b. cf.Ps.75:3)
>
> Clouds and darkness are round about him:
> Righteousness and justice are the foundation of his throne.
> A fire goeth before him,
> And burneth up his adversaries round about.
> His lightnings lightened the world:
> The earth saw and trembled.
> The mountains melted like wax at the presence of Jehovah,
> At the presence of the Lord of the whole earth. (Ps.97:2-5)

It will be a time of destruction and punishment according to Jeremiah and Ezekiel. "For thus saith Jehovah, the God of Israel, unto me:Take this cup of the wine of wrath at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and reel to and fro, and be mad, because of the sword that I will send among them."(Jer.25:15,16) "And with pestilence and with blood will I enter into judgment with him; and I will rain upon him, and upon his hordes, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone."(Ez.38:22) These ideas also find a place in the Psalter:

> Upon the wicked he will rain snares;
> Fire and brimstone and burning wind shall be the portion of their cup. (Ps.11:6. cf.Jer.4:11,12.)

> For in the hand of Jehovah there is a cup, and the wine foameth;
> It is full of mixture, and he poureth out of the same;
> Surely the dregs thereof, all the wicked of the earth shall drain them, and drink them. (Ps.75:8. cf.Ps.9:5)

The power of Jehovah's voice is also a factor in the coming day. "Therefore prophesy thou against them all these words, and say unto them, Jehovah will roar from on high, and utter his voice from his holy habitation; he will mightily roar against his fold; he will give a shout, as they that tread the grapes, against all the inhabitants of the earth."(Jer.25:30. cf.Am.1:2; Jo.3:16) The Psalmist also has the idea of the power of Jehovah's voice when he says:

> He uttered his voice, the earth melted. (Ps.46:6b)

It will be a time when the nations will rage and warfare will be on. "Ah, the uproar of many peoples, that roar like the roaring of the seas; and the rushing of nations, that rush

like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but he shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like the whirling dust before the storm."(Is.17:12,13. cf.Ez.38,39) Very similar to these are the ideas in the Psalter:

> Why do the nations rage,
> And the people meditate a vain thing? (Ps.2:1)
>
> The nations raged, the kingdoms were moved. (Ps.46:6a)

The day that is coming will be a day of universal judgment and the basis of that judgment will be righteousness. "And he will judge between the nations, and will decide concerning many peoples."(Is.2:4a. cf.Mic.4:3;Jer.25:31;Jo.3:12,14)[1] "But, O Jehovah of hosts, who judgest righteously, who triest the heart and the mind, I shall see thy vengeance on them; for unto thee have I revealed my cause."(Jer.11:20.cf.Is.11:4; 26:9) The psalmists have the same outlook:

> He will judge among the nations. (Ps.110:6a. cf.Ps.7:8)
>
> Arise, O God, judge the earth;
> For thou shalt inherit all the nations. (Ps.82:8)
>
> When I shall find the set time,
> I will judge uprightly. (Ps.75:2)
>
> Let the floods clap their hands;
> Let the hills sing for joy together
> Before Jehovah; for he cometh to judge the earth:
> He will judge the world with righteousness,
> And the peoples with equity. (Ps.98:8,9)
>
> And he will judge the world in righteousness,
> He will minister judgment to the peoples in uprightness.
> (Ps.9:8)
> (cf.Pss.1:5; 9:4; 7:11; 67:4; 96:10-13)

1.cf.Jer.25:15 with Ps.75:7,8; Mic.1:2 with Ps.11:4.

One of the peculiar prophetic ideas is that of the personal intervention of Jehovah in the coming upheaval of the nations. The idea is found in several places in the prophetic writings but seems to come to clearest expression in Ez.38:3-6--"Thus saith the Lord Jehovah: Behold, I am against thee, O God, prince of Rosh, Meshech, and Tubal: and I will turn thee about, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed in full armor, a great company with buckler and shield, all of them handling swords: Persia, Cush, and Put with them, all of them with shield and helmet; Gomer, and all his hordes; the house of Togarmah in the uttermost parts of the north, and all his hordes; even many peoples with thee." [1] Of not quite the same character but nevertheless with the same idea of personal intervention of Jehovah are these words from the Psalms:

Come, behold the works of Jehovah,
What desolations he hath made in the earth.
He maketh wars to cease unto the ends of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire. (Ps.46:8,9)

In Judah is God known:
His name is great in Israel.
There he brake the arrows of the bow;
The shield, and the sword, and the battle.
At thy rebuke, O God of Jacob,
Both chariot and horse are cast into a dead sleep.
Thou didst cause sentence to be heard from heaven;
The earth feared, and was still,
When God arose from judgment,
To save all the meek of the earth. (Ps.76:1,3,6,8,9)

There is some evidence also for prophetic influence in the matter of the Davidic lineage of the Messiah. The permanence

1.cf.Is.5:25; 59:15b-20; 63:1-6; Jer.51:25; Ez.6:14;25:13.

of the Davidic line which finds expression in Is.9:7 (Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this. cf.Ez.37:24) and Jer.33:20,21 (Thus saith Jehovah: If ye can break my covenant of the day, and my covenant of the night, so that there shall not be day and night in their season; then may also my covenant be broken with David my servant, that he shall not have a son to reign upon his throne; and with the Levites, the priests, my ministers. cf.Jer.33:17; 30:9; Ez.34:23) also finds expression in Psalm 89:[1]

> I have made a covenant with my chosen,
> I have sworn unto David my servant:
> Thy seed will I establish for ever,
> And build up thy throne to all generations.
> Then thou spakest in vision to thy saints,
> And saidst, I have laid help upon one that is mighty;
> I have exalted one chosen out of the people.
> I have found David my servant;
> With my holy oil have I anointed him:
> With whom my hand shall be established;
> Mine arm also shall strengthen him.
> My covenant will I not break,
> Nor alter the thing that is gone out of my lips.
> Once have I sworn by my holiness:
> I will not lie unto David:
> His seed shall endure for ever,
> And his throne as the sun before me.
> It shall be established for ever as the moon,
> And as the faithful witness in the sky. (Ps.89:3,4,19-21,34-37)

The great prophetic idea of the suffering servant of Jehovah which is classically set forth in Is.41:8; 44:1 and 45:4 seems, strangely enough, to have exerted no influence over the psalmists. There is only a bare suggestion in Ps.136:22--"Even

1.cf.Is.11:1 with Ps.132:11.

a heritage unto Israel his servant." There are some who claim that Pss.22,35,41,55,69 and 109 all contain the idea of the suffering servant but we have failed to find that conception in any of them. We believe that the interpretations which so understand them are mistaken. It is not necessary in this connection to discuss them in any detail.

Another conception that is strongly prophetic and at the same time is clearly expressed in the Psalter is that of the universalism of the new day. This has been suggested in references that have already been given but further references will be of value.[1] "In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah. And Jehovah shall be known in Egypt, and the Egyptians shall know Jehovah in that day; yea, they shall worship with sacrifice and oblation, and shall vow a vow unto Jehovah, and shall perform it."(Is.19:19,21) "Thus saith Jehovah, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see and arise; princes, and they shall worship; because of Jehovah that is faithful, even the Holy One of Israel, who hath chosen thee."(Is.49:7) "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Jehovah.(Is.66:23) "And it shall come to pass, that every one that is left of all the nations that came against

1. cf.also Is.45:14; 56:8; 2:2,3; Mic.4:1,2; Zech.14:9; Zeph.3:9,10 with Pss.65:2; 102:22; 97:7; 47; 99:1-3. cf.Mal.1:11 with Ps.113:3.

Jerusalem shall go up from year to year to worship the King, Jehovah of hosts, and to keep the feast of tabernacles."(Zech.14:16) These passages were probably influential in shaping the thought of the psalmists in various places:

> All the ends of the earth shall remember and turn unto Jehovah;
> And all the kindreds of the nations shall worship before thee.
> For the kingdom is Jehovah's;
> And he is the ruler over the nations.
> All the fat ones of the earth shall eat and worship:
> And they that go down to the dust shall bow before him,
> Even he that cannot keep his soul alive. (Ps.22:27-29)

> All the earth shall worship thee,
> And shall sing unto thee;
> They shall sing to thy name. (Ps.66:4)

> Because of thy temple at Jerusalem
> Kings shall bring presents unto thee.
> Princes shall come out of Egypt;
> Ethiopia shall haste to stretch out her hands unto God. (Ps.68:29,31)

The idea of universal salvation which Isaiah sets forth in 52:10 (Jehovah hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God. cf.Is.49:6) comes out also in Ps.98:2,3--

> Oh sing unto Jehovah a new song;
> For he hath done marvellous things:
> His right hand, and his holy arm, hath wrought salvation for him.
> Jehovah hath made known his salvation:
> His righteousness hath he openly showed in the sight of the nations.
> He hath remembered his lovingkindness and his faithfulness toward the house of Israel:
> All the ends of the earth have seen the salvation of our God. (Ps.98:1-3)

And, finally, the great prophetic idea of the peace and plenty of the new order influenced the psalmists in a number of particulars. "And he will judge between the nations, and will

decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."(Is.2:4. cf. Mic.4:3) "And the tree of the field shall yield its fruit, and the earth shall yield its increase, and they shall be secure in their land; and they shall know that I am Jehovah, when I have broken the bars of their yoke, and have delivered them out of the hand of those that made bondmen of them."(Ez.34:27) "And they that dwell in the cities of Israel shall go forth, and shall make fires of the weapons and burn them, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall make fires of them seven years."(Ez.39:9)[1] While the psalmists do not have much to say in this regard there are two psalms in which prophetic influence may possibly be seen.

> He maketh wars to cease unto the end of the earth;
> He breaketh the bow, and cutteth the spear in sunder;
> He burneth the chariots in the fire. (Ps.46:9. cf.Ps.76:3)

> The earth hath yielded its increase:
> God, even our own God, will bless us. (Ps.67:6)

Before bringing this thesis to a close it will be worth while to indicate some literary resemblances between the Psalms and the prophetic writings. Many such resemblances are to be found in the references that have already been given but it will be interesting, if not particularly valuable, to give a more exhaustive list. It is not to be thought that in all of these

1. With these cf.Hos.2:18; Is.9:5,7; 11:6-9; 32:16,17; 35:1,2; Zech. 8:12; 9:10; Ez.34:25-31.

references the Psalms are always dependent upon the prophets. In some cases it is probable that they are independent and in some cases it may be that the peophets borrowed from the Psalms. However, on the whole, the references tend to further establish our thesis of the prophetic influence in the Psalter. We have divided these literary resemblances into three classes: (1)Figures of speech. (2) Phrases and verbal similarity. (3) Similar ideas which may not be properly classed as figures of speech. We shall give three illustrations of each.

(1) Figures of speech.[1]

For he shall be as a tree planted by the waters, that spreadeth out its roots by the river, and shall not fear when heat cometh, but its leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. (Jer.17:8. cf.Hos.14:5,6;Ez.19:10;47:12)
cf. the following:
And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper. (Ps.1:3)

I will go before thee, and make the rough places smooth; I will break in pieces the doors of brass, and cut in sunder the bars of iron. (Is.45:2)
cf. the following:
For he hath broken the gates of brass,
And cut the bars of iron in sunder. (Ps.107:16)

The voice of one saying,Cry. And one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. (Is.40:6,7)
cf. the following:
As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passed over it, and it is gone;
And the place thereof shall know it no more.(Ps.103:15,16.)
(cf. Ps.90:5)

(2) Phrases and verbal similarity.[2]

1.For more exhaustive list see Appendix Section 1.
2.For more exhaustive list see Appendix Section 2.

When he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth forth the wind out of his treasuries.(Jer.10:13)
cf. the following:
Who causeth the vapors to ascend from the ends of the earth;
Who maketh lightnings for the rain;
Who bringeth forth the winds out of his treasuries.(Ps.135:7)

The praise of Moab is no more; in Heshbon they have devised evil against her: Come, and let us cut her off from being a nation. (Jer.48:2a)
cf. the following:
They have said, Come and let us cut them off from being a nation;
That the name of Israel may be no more in remembrance.(Ps.83:4a)

Give thanks to Jehovah of hosts, for Jehovah is good, for his lovingkindness endureth for ever. (Jer133:11)
cf. the following:
Oh give thanks unto Jehovah; for he is good;
For his lovingkindness endureth for ever. (Ps.136:1)

(3) Similar Ideas.[3]

But they hearkened not, nor inclined their ear, but walked in their own counsels and in the stubbornness of their evil heart, and went backward, and not forward. (Jer.7:24)
cf. the following:
So I let them go after the stubborness of their heart,
That they might walk in their own counsels. (Ps.81:12)

Hearken unto me, ye stouthearted, that are far from righteousness. (Is.46:12. cf. Is.10:12)
cf. the following:
The stouthearted are made a spoil,
They have slept their sleep;
And none of the men of might have found their hands.(Ps.76:5)
(N.B.These are the only places in the Bible where "stouthearted" appears.)

Fear ye not me? saith Jehovah: will ye not tremble at my presence, who have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it? and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it. (Jer.5:22)
cf. the following:
Thou hast set a bound that they may not pass over;
That they turn not again to cover the earth.(Ps.104:9)

3.For more exhaustive list see Appendix Section 3.

A synoptic view of the evidence that has been presented in the preceding pages certainly well establishes the truth of our thesis. The psalmists clearly had drunk deeply from the well of prophetic inspiration. And they took not only inspiration but content to a very large extent. It may be that the prophetic influence in the Psalter is even more profound than we have attempted to establish. Certain it is that it is deeper than at first might be surmised.

This study does not detract at all from the power and value of the Psalms. On the contrary it enhances their value for it shows us the depth of the religion of the laity of Judaism. It is to be remembered that the Psalms formed the hymn book of the congregation. For that reason the religious ideas to be found therein are very likely those familiar to and accepted by the common worshipper. If this is true, and we believe it is, then this study shows that the people had absorbed most of the fundamental prophetic conceptions. This fact enriches our estimate of Judaism. It had strong virile elements in it which made their appeal to the best there was in men. This study also deepens our appreciation of the work of the prophets. They were not merely passing fanatics or enthusiasts who made but little impression on the thought and life of their race. They wove their most fundamental conceptions into the very warp and woof of their nation, Through the medium of the Psalms they have been lighting the paths of religious seekers from their day until this whereas without the Psalter many might never have been

inspired by their great conceptions of God and religion. Let us be truly grateful for the prophetic influence in the Psalter.

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SUMMARY

There are certain difficulties involved in an attempt to trace the prophetic influence in the Psalter. Chief among these is the matter of the priority of the various writings in point of time. With considerable care we have attempted to date the Psalms and the prophetic writings within certain periods. Where there is uncertainty within the period the priority is generally to be given to the Prophet because the latter is conceded to be much more original than the Psalmist.

As we come to a study of the affinity of the Psalms with the Prophets the first problem that confronts us is the elements in the Psalmists' idea of God that show a close relationship with the Prophets. That Jehovah is a God of creation is a common idea in both the Psalms and the prophetic writings. The idea may be simply a part of the common religious tradition but the peculiar ways in which it is expressed indicate some measure of dependence upon the prophets. Another conception which shows a similar relationship is that of the power and greatness of Jehovah. The jealousy of Jehovah which is expressed by Ezekiel is also reflected in the Psalter. The thoughts of Jehovah, say the prophets, are high and his understanding is infinite, The influence of these passages is to be found in various places in the Psalter.

One of the great ideas in any religion is the eternity of God and we find much similarity between the Psalms and the Prophets in this regard with considerable evidence of borrowing on the part of the former.

The idea that Jehovah is a God of judgment is particularly prominent in the Prophets and comes out clearly and forcibly in the book of Amos. In view of that fact we feel certain of prophetic influence as we read such passages as that in Ps.9:16, 19. There are many places in the Psalms where the universality and uniqueness of Jehovah are brought out in ways that closely resemble the Prophets. Both the Psalmists and the Prophets look upon all other gods as idols. Jehovah, say the Prophets, is the king of all nations and the only God of all the earth. When we go to the Psalms after reading the Prophets we feel certain that the Psalmists have been studying in the school of the Prophets.

The majesty and holiness of God are characteristic Prophetic ideas but it is hardly to be supposed that they are unique with the Prophets. But there is nevertheless considerable prophetic influence in the Psalter in this regard.

Another prominent idea in Ezekiel is that of the honor of Jehovah and this idea which is at least prophetic in its emphasis finds repeated expression in the Psalter. Another indication of prophetic influence.

When we come to the thought of the righteouness and justice of God we are dealing with an idea that is even more truly prophetic in exposition and emphasis. We feel at once in link with the prophets when we read such passages as that in Ps.11:7. Almost as a corollary to this is the idea of the lovingkindness, faithfulness and goodness of Jehovah which is equally prophetic. These ideas permeate the Psalter and must in large measure be the result of prophetic influence.

Alongside of the idea of the lovingkindness of Jehovah may fittingly be placed the conception of his spirit of forgiveness. The latter is to be found in various forms in both the prophets and the Psalms with the apparent influence of the former upon the latter.

One of the truly great ideas in the prophetic conception of God is the thought of Jehovah as the shepherd of Israel. It may well be that the Prophets did not originate the idea for it is found as early as the J document in Gen.49:24. But it certainly was the prophets who gave it an influential place in the religion of Israel. Their influence in the Psalter in this respect seems to be beyond question.

In harmony with the idea of Jehovah feeding his flock is the idea of Jehovah teaching and giving life. The same thought is expressed by the psalmists.

The final idea in the prophetic conception of God that we find reflected in the Psalter is that of the fatherhood of God. There can be little doubt but that the influence of the Prophets in this regard is to be seen in such passages in the Psalter as Ps.89:26.

In taking up a consideration of the affinity in social outlook between the Psalms and the Prophets we find the same condemnation of the social order in the Psalms as in the Prophets. Jehovah is likewise regarded as the champion of the poor and the oppressed.

The conception of worship that we find in the Psalter corresponds in many important respects with the characteristically prophetic ideas on that subject. The Prophets are very critical of the current worship of Jehovah and often very outspoken in their condemnations. The psalmists are of the same mind. The attitude of the prophets toward idols is very trenchantly expressed in Hos.4:17. The psalmists are one with the prophets in this attitude toward idols as comes out very clearly in Ps.115:2-8. If Jehovah does not desire sacrifice what then are the qualifications for worship? The prophets are quite specific in their answer. The same requirements are set forth in the Psalter with very evident dependence upon the prophetic writings. In both the Psalms and the Prophets worship very largely takes the form of social justice and righteousness. It is worth noting also that humility and a contrite heart are important factors in worship according to both the Psalter and the Prophets. Worship also consists of praise and thanksgiving.

Another concept in which we can clearly trace the prophetic influence in the Psalter is that of the conception of personal religion. One of the most complicated ideas in this connection is that of faith and trust in Jehovah. It is one of the most prominent ideas in the Psalter and in many respects shows the profound influence of the prophetic writings. The vanity of trust in material things is a corollary to that of trust in Jehovah and finds expression in both the Psalms and the Prophets. The inwardness of religion is an important prophetic idea found

in several places in Jeremiah. The same vein of thought is found expressed in the Psalter in much the same manner.

Another very impportant idea is that of personal responsibility which finds outstanding expression in Ezekiel 18:1-32. The thought of this chapter seems to be reflected in such passages as Ps. 7:8. There is also a striking similarity in God's demands of the individual as set forth by the Psalmists and the Prophets. Faithfulness to the demands of Jehovah meets with its reward in both the Prophets and the Psalms. There are a few ideas of individual punishment in the Psalter which seem to show prophetic influence. The idea of pardon and cleansing for the individual also finds parallel expression in the Psalter and the prophetic writings with the probable dependence of the former.

We have found that the prophetic influence is very far reaching in the conception of personal religion to be found in the Psalter. The same cannot be said in a consideration of the problem of suffering. It would even appear that the Psalmists reached beyond the Prophets in this connection.

In the same way we cannot say that the prophets exerted any particular influence over the psalmists with regard to the problem of immortality. The prophets were not interested in it. There are possibly two places in the Psalter where there is a real intimation of immortality.

When we come to a consideration of the attitude of the psalmists toward the nation we again find a good many elements

in which the prophetic influence is clearly to be discerned. As with some other ideas, the idea of Israel as the chosen nation of Jehovah may be a part of the common tradition but there are a few passages that indicate prophetic influence because of the peculiar ideas which they contain. We are on surer ground when we note the influence of the prophetic idea of national trust in Jehovah. Also, the vanity of national trust in material forces comes out in a number of parallel passages.

The idea of the nation as an unfaithful spouse departing from Jehovah is one of the lucid prophetic conceptions which finds a place in the Psalter.

The thought of the holiness of Jerusalem no doubt developed soon after the building of the first temple. But it was left to the prophets to bring out strongly the idea of the holiness of Jerusalem and while we cannot trace any definite dependence the indirect influence of the prophetic emphasis is no doubt a factor in the inspiration of the Psalter in this regard.

Again we are on solid ground with reference to the prophetic influence in the Psalter when we investigate with regard to Jehovah as the refuge and salvation of the nation. The expectation of restoration of the nation is strong in the prophets and the promises which they express find their places in the minds of the psalmists. Jehovah is in the midst of the nation as its strength and help; the salvation of the nation is in Jehovah; it is Jehovah who will rebuild the cities of Judah.

In all of these and in other respects the prophetic influence can be traced in the Psalter.

One more aspect remains for our consideration in the treatment of the prophetic influence in the Psalter. Eschatology was a very important factor in the religion of ancient Israel and formed a part of the common heritage which came to both prophets and psalmists. But in many ways the eschatological ideas underwent considerable revision at the hands of the prophets and some of these prophetic contributions are reflected in the Psalms.

The characteristics of the Day of Jehovah which are found in the Psalms are not particularly prophetic and yet there is considerable resemblance which may indicate some prophetic influence. Both the prophets and the psalmists say a good bit about the physical disturbances which are to accompany the coming day. It will be a time of destruction and punishment according to both, and the power of Jehovah's voice is a factor. It will be a time when nations will rage and warfare will be on.

The day that is coming will be a day of universal judgment and the basis of that judgment will be righteousness. In this parallelism of ideas there is an indication of prophetic influence.

One of the peculiar prophetic ideas is that of the personal intervention of Jehovah in the coming upheaval of the nations. While not expressed in the same way the same idea is to be found in Pss.46 and 76.

There is some evidence also for prophetic influence in the matter of the Davidic lineage of the Messiah. The permanence

of the Davidic line finds outstanding expression in Ps.89.

The great prophetic idea of the suffering servant of Jehovah seems to have exerted no influence over the psalmists.

Another conception that is strongly prophetic and at the same time is clearly expressed in the Psalter is that of the universalism of the new day. Jehovah will be king of all nations and all peoples will come to Jerusalem to worship. A part of this is the idea of universal salvation which is found in both the Psalms and the prophets.

And, finally, the great prophetic idea of the peace and plenty of the new order influenced the psalmists in a number of particulars.

In addition to the prophetic influence that has already been indicated there are many literary resemblances between the Psalms and the prophetic writings which serve also to indicate the influence of the latter.

The psalmists clearly had drunk deeply from the well of prophetic inspiration. This study does not detract at all from the power and value of the Psalms. On the contrary it enhances their value for it shows us the depth of the religion of the laity of Judaism. This study also deepens our appreciation of the work of the prophets. They wove their most fundamental conceptions into the very warp and woof of their nation.

APPENDIX

Section 1. Additional references showing the literary resemblance between the Psalms and Prophets in the matter of figures of speech:

Compare Jer.18:20 with Ps.7:15; Jer.6:16; with Pss.23:1; 16:11; Am.4:1 with Ps.22:12; Hos. with Ps.73:27; Is.1;18;Jer.2:22; Ez. 36:25 with Ps. 51:7; Jer.22:28;48:38 with Ps. 31:12; Is.38:13 with Pss.51:8b; 35:10; Is.40:3;57:14;62:10 with Ps.68:4; Jer.25:15; Is.51:17; Ez.23:33,34;Hab.2:16 with Ps.75:8; Is.40:31 with Ps.103:5b; Is.40:22 with Ps.103:2b; Jer.5:5 with Ps.2:3; Mic.7:2 with Ps.10:9; Zech.2:8 with Ps.17:8; Ez.21:7;Is.13:7 with Ps.22:14; Is.29:5;17:13 with Pss.35:5;1:4;83:13a; Ez.30:21 with Ps.37:17; Jer.24:6; Am.9:15; Zech.2:6 with Ps.44:2; Is.53:7;Jer.12:3 with Ps.44:22; Jer.11:16 with Ps.52:8; Is.38:17 with Ps.55:23; Is.30:13;Am.7:7 with Ps.62:3; Is.40:15 with Ps.62:9; Hos.13:3 with Ps.68:2a; Mic.1:4 with Ps.68:26; Hab.3:8 with Ps.68:17; Ez.29:3 with Ps. 68:30a; Hos.6:3 with Ps.72:6; Hos.4:12;9:1 with Ps.73:27; Zech. 1:21 with Ps.75:4b; Jer.48:25 with Ps.75:10; Is.65:6,7;Jer.32:18 with Ps.79:12a; Is.5:2,7;Jer.2:21 with Ps.80:8,12; Is.40:24; Jer. 13:24 with Ps.83:13b; Ez.11:16 with Ps.90:1; Ez.31:3 with Ps. 92:12b; Is.37:31 with Ps.92:14; Is.49:13 with Ps.96:11; Is.35:1; 55:12,13;44:23 with Ps.96:12; Is.24:20 with Ps.107:27a; Is.53:6; Jer.50:6 with Ps.119:176; Hos.9:8 with Ps.124:7a; Ez.19:10 with Ps.128:3;Is.37:27 with Ps.129:6; Ez.29:21 with Ps.132:17.

Section 2. Additional references showing the literary resemblance between the Psalms and the Prophets in the matter of phrases and verbal similarity:

Compare Is.63:10,11 with Ps.51:11; Is.42:5,44:24 with Ps. 136:6; Jer.10:12 with Ps.136:5; Jer.2:6;Dt.8:15 with Ps.136:16; Is.33:10a with Ps.12:5b; Is.41:14;53:3 with Ps.22:6; Jer.20:10 with Ps.31:13a; Jer.17:18 with Ps.31:17; Is.42:10 with Ps.33:3a; Is.1:10;Hos.5:1;Is.1:2;Mic.1:2 with Pss.50:7;49:1; Jer.15:15;with Ps.69:7a; Jer.33:21,22,26;Ez.37:24,25 with Ps.89;20; Is.12:4 with Ps.105:1; Jer.3:19;Zech.7:14 with Ps.106:24; Is.42:7 with Ps.107:10; Is.41:18 with Ps.107:35; Is.63:7 with Ps.107:43b; Is.56:8 with Ps. 147:2b; Is.40:26 with Ps.147:4b; Jer.33:16 with Ps.4:1; Is.12:4 with Ps.9:11;Mic.1:2 with Ps.11:4;Jer.3:19 with Ps.16:6; Mic.7:10; Is.10:6 with Ps.18:42; Is.13:5 with Ps.19:6 Is.63:5 with Ps.22:11; Is.38:11;Jer.11:19 with Ps.27:13b; Is.5:12 with Ps.28:5; Is.2:13; 14:8 with Ps.29:5b; Is.51:9;63:9 with Ps.44:1; Is.5:28 with Ps. 45:5; Ez.27:25 with Ps.48:7b; Jo.2:22 with Ps.65:12; Jer.51:51 with Ps.69:7b; Is.49:8 with Ps.69:13a; Zech.9:10c with Ps.72:8; Is.42:4,10;Zeph.2:11 with Ps.72:10a; Is.55:3 with Ps. 78:1b; Is.63:15 with Ps.80:14b; Am.1:8 with Ps.81:14b; Am.4:2 with Ps. 98:35; Is.51:3 with Ps.98:5b; Is.55:12 with Ps.98:8a; Is.40:22 with Ps.104:2b; Mic.5:8;Is.56:9 with Ps.104:20b; Is.26:9 with Ps.105:7b; Is.42:10 with Ps.107:23; Is.32:9,11; Am.6:1 with Ps. 123:4b;Is. 13:18 with Ps.127:3b; Jer.10:13;51:16 with Ps.137:7; Jer.32:21,17 with Ps.136:12.

Section 3. Additional references showing the literary resemblance between the Psalms and the Prophets in the matter of similar ideas:

Compare Jer.23:12 with Ps.35:6; Is.1:6 with Ps. 38:3,7; Is.53:7 with Ps.38:13; Jer.38:6 with Ps.40:2; Is.41:5;42:10 with Ps.40:3; Jer.12:6 with Ps.41:9; Jer.13:21 with Ps.48:6; Is.43:27 with Ps.51:5; Jer.8:17 with Pss.58:3-5;140:3; Is.4:3;Dan.12:1 with Ps.69:28; Is.65:9 with Ps.69:35,36; Is.45:8 with Ps.85:11; Is. 55:8,9 with Ps.92:5; Is.52:7 with Ps.93:1; Is.66:19 with Ps.97:6a; Is.40:6,7 with Ps.103:6,15; Jer.2:11 with Ps.106:20a; Ez.20:23 with Ps.106:26,27; Is.63:13 with Ps.106:9b; Is.51:17;Jer.25:15 with Ps.60:3; Is.5:26;11:12;13:2 with Ps.60:4; Is.63:3 with Ps. 60:12; Is.55:12 with Ps.65:12b; Is.30:23;44:23;49:13 with Pss. 65:13;69:34; Zech.13:9;Is.48:10;Mal.3:3 with Ps.66:10; Is.51:23 with Ps.66:12a; Ez.20:8;Hos.5:10 with Ps.69:24; Is.49:23;Mic. 7:17 with Ps.72:9; Am.8:11 with Ps.73:9b; Ez.20:18 with Ps.78:8; Is.48:18 with Ps.81:13a;Is.42:24;Jer.7:23 with Ps.81:13b; Is. 32:17 with Ps.85:10; Ez.34:27;Zech.8:12 with Ps.85:12; Hab.3:5 with Ps.97:3a; Mal.4:1 with Ps.97:3b; Am.9:5;Mic.1:4;Nah.1:5 with Ps.97:5; Zeph.3:14 with Ps.97:8; Is.52:10 with Ps.98:1c; Is.19:1 with Ps.104:3b; Is.41:18 with Ps.104:10; Is.3:1;Ez.4:16 with Ps. 105:16; Is.50:2 with Ps.107:33a; Is.35:6,7;41:18 with Ps.107:35; Is.38:19 with Ps.145:4; Nah.3:10 with Ps.149:8b; Jer.18:16 with Ps.64:8b; Is.63:10 with Ps.106:33a; Hos.14:9 with Ps.107:43a; Is.54:1 with Ps.113:9; Is.28:16 with Ps.118:22; Ez.29:21 with Ps.132:17; Am.9:2,3 with Ps.139:7-12; Is.61:1 with Ps.147:3; Is.55:11 with Ps.147:15,18; Is.40:23 with Ps.2:10; Hos.4:7 with Ps.4:2a; Mic.5:8;Ez.22:25 with Ps.7:2; Is.64:2;Ez.35:11 with

Ps.9:16; Is.2:4 with Ps.9:19; Is.31:3 with Ps.9:20; Is.26:11; Mic.7:2 with Ps.12:1; Hab.3:5 with Ps.18:12; Hab.3:11 with Ps. 18:14; Is.55:5 with Ps.18:43; Is.2:11,17 with Ps.20:8; Is.10:10 with Ps.21:8; Mal.4:1;Zeph.1:18 with Ps.21:9; Hos.9:16 with Ps.21:10; Is.49:7 with Ps.22:6; Ez.3:26 with Ps.22:15; Obad.21 with Ps. 22:28; Ez.34:14 with Ps.23:2a; Is.49:10; With Ps.23:2b; Is.59:3 with Ps.26:10a; Is.60:2 with Ps.27:1a; Jer.9:8 with Ps.28:3; Jer.20:10 with Ps.31:13; Is.8:10 with Ps.33:10; Jer.20:9 with Ps.39:3; Ez.20:23 with Ps.44:11; Ez.23:22 with Ps.44:13; Is.13:8 with Ps.48:6; Jer.8:1,2 with Ps.53:5b.

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